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A Short
HISTORY
OF THE
ANABAPTISTS
OF HIGH AND LOW
GERMANY.

Tantum religio potuit suadere malorum.

The Second Edition, augmented with
the Passage of *Anabaptisme* into
ENGLAND.

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1643.

Short A
Y R O E S

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W O I A N D L O W

. Y H A N D L O W

marked on the map during the war

with the German army, and the map
of the German army to the north

. C H A I N

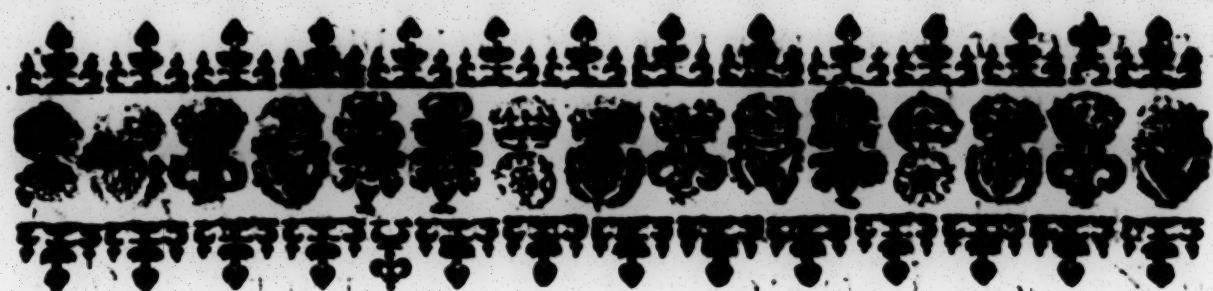
of the German army



To the R E A D E R S.

REaders, This Treatise is a streame made up of severall springs, If you will see the fountaines, Read Sleydan in the fift and tenth books, Iohannes Heresbachius, Antonius Sorvinus and Lambertus Hortensius; who have written treatises of that subject: the last being exact about the troubles of the Low-Countries, as John Gastio is for those of Switzerland. Guy de Bres hath spent a great deale of good labour, in describing and confuting that sect: And so hath Bullinger, who hath written their History. and confuted their Doctrine. I leave out Missorcius, who being a Jesuite, seeketh to disgrace the Protestants with the tenets and actions of the Anabaptists. Many worthy Divines have written against their heresies: The chiefest are Luther, Melanchton, Calvin, Decolampadius, Bullinger, Lauaterus and Ursinus.





A Short Historie of the ANABAPTISTS:

CHAP. I.

*The disposition of the people that embraced Anabaptisme:
The Reformed Religion cleared from any society with it.*

AS in a hot Summer day, many times there riseth a great mist with the Sun-rising, the like comes to passe at the rising of the Sun of Righteousnesse. Since the dayes of the Apostles, that Sunne never shone with more brightnesse and vigour than in *Luther's* beginnings; but it seemeth that this very strength of the Sun-shine of truth which dispelled the darke night of Popery, raised the foule mist of *Anabaptisme*; which sinister effect must not be ascribed to the nature of the Truth, but to the indisposition of the severall subjects not capable to receive it; for where the Gospell meeteth with the ornament of a meet and quiet spirit (which yet is the worke of Grace, not Nature) it first enlightneth the understanding, and then sweetly perswadeth the will and warmeth the affections; but meeting with weake and turbulent natures, whose judgement is all passion, it fills them

them with a wild zeale, and that precious liquor turns into vinegar. Being powred into such unclean vessels.

This was scene in the common people of *Germany*, *Low-Countries* and *Switzerland*, whose soules were as course as their condition: for no sooner had *Luther* and *Zwinglium* began to preach the true reformed Gospel, but the people made to themselves a new Gospel of licentiousness and rebellion, which produced such furious effects that it was like to have strangled the true Gospel in its cradle: And it seemed, that God angry at the wilfull blindness of the world, that loved darkness better than light, had prepared a worme to strike that Gourd, the next day after her sudden happy rising.

But God would not suffer the good to be overcome with evil; but overcame the evill with good; for *Anabaptisme* lasted not in his strength above ten yeares, and ever since hath been only buzzing in obscure corners, like a waspe that has lost its sting. Whereas the true Reformed Religion, notwithstanding the many persecutions of the world and all the craft of Satan, seemeth to get life by her wounds, and hath given to the *Romish* beast that deadly blow, of which (I trust in God) she shall bleed till she dye, *hæret lateri le-
thatis arundo.*

But because the *Papists* shall not ascribe (as they use to do) those factions and rebellions to the Reformation, it will be requisite to observe what were the dispositions of the commons of High and Low *Germany*, a little before *Luther* began to oppose the Pope.

Trithemius Abbas Vespergensis, in his Chronicle of the yeare 1503, relateth, that in that yeare arose a great sedition of Peasants about *Bruxelles*, which he calleth *Liga Sotularia*; They were tworne to these

Articles, to shake off the yoke of all Higher Powers, and get liberty by force of Arms like the *Suitzers*; To pull down all Magistrates, and kill all that should stand against them; To seize on the City of *Bruxels*, and invade the Marquisat of *Baden*; To seize on all the revenues of Monasteries, Churches and Clergymen; To stay no where above 24 houres, but go forward still, till they had brought many Countrey to their society; To pay no more tythes, nor Lords rents, nor tributes. Whosoever was received into that League, was to say five times a day on his knees a *Pater*, and an *Ave*, for the good success of their enterprise; and their word of cogniscance was the *Virgin Mary* and Saint *Iohn* the Evangelist. But that League went but a little way, being timely stopt, and the Authors put to death by *Maximilian* their Prince. Compare these Articles with those of the *Anabaptists* 30 yeares after in the same Country, you shall find them the same, and both varnished over with Religion: Al the difference was that the *Sotularians* kept in their old heresie, and the *Anabaptists* broched a new one: I hope the *Papists* will not impute that sedition to the Reformation, no more than the enraged rebellions of the *Gantois* against their Soveraignes, for both were rank *Papists*. The true cause then must be ascribed to the mutinous humour of that Nation, which afterwards was made worse by the cruell domination of the *Spaniards*; so that when Reformation came, and shooke off the yoke of *Popery*, the discontented commons tooke occasion (by wresting and corrupting the holy Doctrine) to shake off the yoke of their hard masters, and turned the spirituall liberty of the Gospel, into carnall licentiousnesse.

The like reason must be given for the *Anabaptistical*

commotions in High Germany, for in *Luther's* time and before the lower sort of people were extremely oppressed by the Princes, Noblemen, and Gentlemen of the Empire, which made *Luther* to write about it to all the Princes, Anno 1525, to dehort them from their infinite exactions, and exhort them for Gods sake and for their own peace and safety to use their subjects & tenants like men, not like beasts made for the yoke and the slaughter; If *Anabaptisme* being a doctrine of licentiousnesse and libertinage, was readily embraced by a multitude that groined under a miserable bondage, none needs to wonder.

As for the *Switzers*, their popular State, together with the contagion of the neighbouring *Germany*, made way for that popular doctrine: 200 yeares before they had killed or ejected all their Nobility, by whom they were heavily oppressed: And now the lower sort of people being bred in an ancient hatred against Superiours, embraced that doctrine greedily, which armed the commons against their Magistrates.

But it must be acknowledged to the praise of that State, that the Ecclesiasticall and Politicall body opposed *Anabaptisme* with great virtue and vigor, and so justified to the world that they were as great enemies to confusion as their forefathers had bin to oppression.

To clear the reformed Religion from that wicked impuration, that it gave countenance to these rebellions and new doctrines, the *Anabaptists* will serve, for they hated *Luther* worse than the *Pope*, and troubled the *Evangeliques* more than the *Papists*: And when they would insinuate themselves into the reformed States, with a seeming familiarity, they had but rough entertainment among them, *Familiaris accipere haud familiariter*. What conferences past between them and what

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what paines the Reformed tooke to confute them, the lasting Monuments will shew, which are extant in the writings of *Luther, Calvin, Melancthon, Zuinglius, Oecolampadius, Lavaterus, Bullinger, Ursinus* and *Gastio*.

CHAP. II.

*The first occasions and Seeds of Anabaptisme.
The Insurrection of Muncer, and Phifer.*

IN the year 1521 *Luther* being proscribed by *Charles* the 5, Emperour, was secretly conveyed away out of *Wittenberg*, by *Frederick* Duke of *Saxony*. In his absence *Andreas Carlostadius* one of the Ministers of *Wittenberg*, began to preach some new doctrines of his own, and being a passionate man, stirred the people to pull down Images out of Churches in a tumultuous manner. *Luther* for that chiefe reason being called to *Wittenberg* again by his friends, condemned the proceedings of *Carlostadius*, saying, That although himself hated Images and wisht them abolished, yet it ought to have been done orderly, removing them first out of the minds of the people, and teaching them that by Faith only we please God, and that Images are of no use in Religion: That the Consciences being thus informed and settled, Images would fall down of themselves: Also that when Images should be removed, he would have it done by the Magistrate, not by a popular sedition, holding it a matter of dangerous consequence to set the people on worke about any publique action which should be done by the hand of authority.

About the same time a new Sect was springing in *Saxony*, of some fanaticall people, boasting that they talked with God, and God with them, who commanded them to kill all

the wicked and make a new World, wherein the innocent and godly should live and raigne alone ; of which opinion *Carlostadius* was either the authour or the abettour : And when he could not get that doctrine received at *Wittemberg*, where *Luther* was too strong for him, he left *Wittemberg* and resorted to these new brethren.

It is hard to say whether *Carlostadius* or one *Nicholas Stock*, was the first founder of *Anabaptisme*. *Melancthon* saith that *Nicholas Stock* was he that began: he would say, that God spake to him by an Angell, and revealed him his will in dreames, promising him the place of the Angell *Gabriel*, and the Empire of the World : He taught that the Saints must raigne in the World, and that he must be their leader, to kill all the Kings and Princes of the World, and repurge the Church : He tooke upon him to have the gift of discerning the Spirits, and know the Elect ; he made holinesse to consist in speaking little, and living homely and sordidly.

In that mans schoole was *Thomas Muncer* bred, who amplified much his Masters doctrine. He began to preach at *Alstet* a City in the borders of *Thuringia*, belonging to the Elector of *Saxony*, teaching that the burden of the Pope was too heavy, and that of *Luther* too light ; that his consorts must have a new Baptisme ; That Christians must be of an austere countenance, speak little and weare long beards ; This he cald the crosse and the mortification of the flesh : Also that they ought to retire into desarts or private places, there to think of God & aske him signes, whether he think of them, & whether they be in the right Religion : He ascribed much unto dreames, saying, that God declareth his will that way, and prayesd openly in his Sermons such as had dreamed a dreame that bore some explication.

Anno 1525. In that City of *Alstet* he began first to make a confederacy administering an Oath and taking the names of all them that promised to assist him in his designe, of killing all the ungodly

ly Princes and Magistrates, and erecting new ones in their places. So long as he was content to preach of dreames and the like matters of lesse consequence, *Friderick* elector of *Saxony* bore with him; but when he began to preach sedition, he banished him out of his dominions: And he having lyen hid some months, came to *Nuremberg*, and being driven thence also, came to *Mulhus*, a towne of *Thuringia*, where many of his old Disciples when he was at *Alstet*, resorted to him again.

Luther hearing of this, writes to the Magistrates and Senat of the Town, that they should not harbour *Muncer*, as they loved their own safety, describing withall the mans doctrine and conditions, and exhorting them to aske *Muncer* who had given him authority to preach, and if he could shew no ordinary calling, that then they should eject him. The Senate of *Mulhus* needed not many persuasions, for they liked not that new ghest: But *Muncer* was too quick for them, for he so wrought upon the people in a short time, that they put down the Magistrats and set others in their place of their own faction. Not long after, they drave the Fryers away, and seized on their houses, of which the best was given to *Muncer*, who bore himselfe no more as a meere Preacher, but as a Senator; for he judged of all things out of the Bible and Divine revelations, and whatsoever he determined was received as an Oracle; especially when hee preached that all goods must be common, & all men free and of equall dignity: An acceptable doctrine in those parts where the Nobility and Gentry used their Tenants and Vassals like slaves, and oppressed them with multitude of impositions & services; No wonder if that new Gospel wonne the meanest sort, who presently left working; and what they wanted they tooke by open force from them that had it.

At the same time in *Suevia*, and *Franconia*, 40000 boores and tradesmen rose up in armes, killed and ransacked great

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part of the Nobles; tooke, pillaged and burnt many Forts and Castles, overthrowing all in their way like a sudden inundation; for when the bankes of authority are once beaten down, nothing can stop the popular fury, till they lose themselves in their confusion.

Muncer then thought it was time for him to do the like; he layeth up abundance of amunition, maketh his Magazine in the Convent of *Franciscans*, casteth artillery, raiseth a numerous multitude of men, the meane People leaving their loome and their plough, to turne venturers in this holy war.

His chiefe associate was *Phiser*, one that gave much credence to dreames and night visions, and among other visions, would say, that he had seen in his dream a great company of Rats in a stable, and had driven them all away; Which he interpreted as a command from God to take arms and dispossesse all the Nobility & Gentry: This *Phiser* was the stouter of the two, for although *Muncer* was vehement in his sermons to the people, yet he would not try the hazard of a battell, till all the neighbouring Countreyes were joyned with him; To which end he sent diverse letters to the diggers of mines, of which the County of *Mansfeld* is full, exhorting them seriously to fall upon their Princes and cut them off, that so his party in *Franconia*, which looked but for his call, might have a free passage into *Thuringia*. But *Phiser* impatient of delays, rusheth into the Country of *Isfeld*, pilladgeth Castles and Churches, destroyeth many of the Nobles, brings some of them bound, and returneth with a great booty: Which successe raised the minds of the boores, and caused another defection in the County of *Mansfeld*. So *Muncer* hoping that the rebellion was universall, taketh his journey from *Mulhu*, and is presently supplied with a company of *Frankhusians*.

But before this snow-ball could grow by rolling, the Count *Mansfeld* stopt its course, for having raised in haste some

some Companies of Horse, he fell upon *Munich*, and killed two hundred of his men, at which the rude unexperienced boores were so terrified that they all fled away to *Franklin*, there to expect a greater supply, though they were men enough, but (as it seems) Souldiers few or none. This only skirmish broke the edge of their fury, and gave time to *John* Elector of *Saxony*, (newly come to that dignity, by the death of his brother *Fredrick*) and his unkle *George* of *Saxony*, *Philip* Landgrave of *Hesse*, and *Henry* Duke of *Bruswick*, to raise fifteen hundred Horse and a few companies of Infantry.

The boores were pitched upon a hill by *Franklin* pretty well intrenched within their own carts, but very ill armed, and worse Disciplined. The Princes though slenderly attended, contemned and pittied together that rude Troope, and sent to offer them impunity and a generall pardon, if they would but yeeld the authors of the sedition & return home: But *Munich* understood not that Gospell, that one man should dye for the nation, He falls to preaching, and expounds that sollicitation of the Princes as an argument of their weaknesse and fearefulness; Tels the boores that he was sent from God to command and lead them in this action: That their part was to obey like *Abraham*, who being commanded to kill his son, went about it, though he was uncertain of the event; That they should certainly overthrow both these and all other enemies of God, it being Gods promise that the righteous shall wash his foot in the bloud of the wicked, and that the meeke shall inherit the earth; That these Princes were but Tyrants and theeves, sucking the blood of the people, to live at ease and maintaine their pride and wantonnesse; That they maintained the Masse, and therefore deserved to be extermined: Then he exhorted them to be valiant in the Lord, and kill every mothers sonne of their enemies, for an acceptable sacrifice unto God; assuring them that God himselfe that can not lye, had promised him victory,

ry, and commanded him to destroy Princes and Magistrates, endowing him with such strength that he was able to turne all their bullets back with his coate; Hereupon perceiving a Raine-bow in the Skie and turning his Eyes towards his Colours, where a Raine-bow was painted; Looke up (said he) to Heaven, here is for you a joyfull signe of Gods favor, that Raine-bow the very embleme of our Colours, and be sure that God promiseth us that he will be our Standard-bearer and fight for us himselfe, Come then let's fight valiantly under Gods Standerd.

That new piece of imposture made a strong impression in some. Yet the Princes drawing neere with a warlike march, made a stronger impression of feare in these rude Souldiers, than *Muncers* revelations & signes; for the Princes were incensed by a late cruel treachery of *Muncer*, who had put to death against the Law of Armes and Nations, a hopefull young Gentleman sent to him to treat of agreement. The Princes began to play with their Ordinance, I cannot say to breake the Rankes of the boores, for they kept neither Ranke nor File, and scarce kept their understanding, for they neither advanced nor fled, nor put themselves in defence, but fell a singing, *Come Holy Ghost*, expecting that God should fight for them from Heaven according to *Muncer's* promise: But when their intrenchment of Carts was broken, and the Princes army came to handy blows, away fled all the boores, some one way, some another, but the most part to *Frankhus*, 5000 of them were slaine, *Frankhus* taken the same day, and 300 men taken and executed.

Muncer was found hid at *Frankhus*, and lying on a bed feigning himselfe to be one of the Town that had been long sick of an ague, which his quaking for feare did imitate to the life; but Letters being found about him from *Albert of Mansfield*, to dissuade him from his seditious courses, he was known to be *Muncer*, which yet this lying Prophet, denied long.

Being

Being brought before Duke *George* of *Saxony*, and the Lantgrave of *Hesse*, and demanded why he misled the simple people to sedition, He answered, that he had done no more than his duty, and that Magistrates that receive not the doctrine of the Gospell must be dealt with by such wayes: These reasons of his were confuted by the Rack, where when he cryed out, Duke *George* told him, Thou sufferest now *Muncer*, but thinke how many poore people have suffered by thee this day; At which *Muncer* laughed aloud, and said, *why they would have it so*, meaning that the people loved to be cozened and misled, and that nothing could winne their hearts but sedition.

Shortly after *Phifer* and other heads of the rebellion were executed at *Mulbus*, and *Muncer* a while after, who shewed a great deale of dejection and perturbation in his end, and could not so much as make confession of his Faith; with much ado could he speake after the Duke of *Brunswick* who taught him what he should say: Yet when he was ready to be executed, he acknowledged his error openly, and made an exhortation to the Princes and Nobles, to use their subjects and vassalls with more moderation, which if they did, the people would breake no more into such rebellions and outrages; he desired them dilligently to reade the booke of Kings, there to learne their duty, and Gods judgements against unjustice and oppression. He was beheaded, and his head set on a high pole in the fields.

In the mean while *Luther*, because he was defamed by the Papists, as the author or occasion of those troubles, was sending godly exhortations over all *Germany*, to exhort the commons to peace and obedience to their Superiours, and rather to suffer for righteousness, then defend the Truth with unrighteousnesse, and that this was the Divels cunning to raise sedition by false brethren, to bring the Truth of God into hatred and obloquie.

And to the commons of *Suevia*, that had been up in armes before *Munich*, and continued still in rebellion, Hee writ a grave admonition, representing, that although they were oppressed by their Prince, who therefore deserved to be punished, yet it belonged not to them to do the execution. That they must not beleeve the Sermons of every preacher, for Satan (saith he) under colour of the Gospel hath in these times raised many seditious & bloody teachers; You are oppressed by your Superiours that take your estates from you, they do unjustly; but you do more unjustly to take that jurisdiction from them which is none of yours; And whereas they take but few things from you by exactions and too great burdens, you take all from them when you take away their authority: Is this obeying Christ who commands us not to resist evill, but to him that striketh us on the one cheek to turne the other, and let him that will take our Coate, to take our Cloak also? Nay it is the duty of Christians to suffer and undergo the Crosse, not to resist and seeke revenge and smite with the sword; When *Peter* would fight to save his Master, (a lawfull defence if ever was any.) Hee bids him not to strike with the sword, because that striking was opposing the Magistrate for a private revenge, and to such opposers of the Magistrate that Sentence belongeth, They that strike with the sword, shall perish with the sword: But I perceive the Devils plot, that since he could not destroy me by the Pope, he seekes to undo me by these violent bloud-thirsty preachers: And doe you take heed of them, for they cast you headlong into a precipice, that they may rise by your fall, and get honors and dignities with your perill.

That *Suevian* Rebellion was soon after suppressed, partly by the vigorous opposition of the Princes, partly by their own wearines and disorder, the limbes of that faction dropping off here and there, like a rotten carkeise that can no longer hang together.

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Muncer and his associates being punished, *Carlostadius* was not farre from the like danger; for having left *Wittenberg* where he feared *Luther*, he kept conventicles in *Saxony*, associating himselfe with frantick men that boasted of Visions, and Colloquies with God, and a particular spirit; There also he writ a bitter book against *Luther*, and against his own Prince, for which misdemeanors he was sought to be executed with *Muncer's* complices; In that extremity he called upon *Luther's* helpe whom he had so much provoked, and was saved by his intercession.

CHAP. III.

The growth of Anabaptisme, The Tragical disorders committed at Munster.

THE root and branch of fanaticall factions seemed then to be cut off, but the seeds remained, and brought forth many new twigs of the same kind: Presently after *Muncer*, one of greater learning and parts, began to preach the same doctrine at *Strasburg*, and was emprisoned for it by the Rulers of the City, his name was *Melchior Hopman*: And scarce two yeares after *Muncer*, Germany was full of Anabaptists. A new name then, but in effect the old sect of *Muncer*, with some additions: They denied the Incarnation of Christ in the holy Virgins wombe, condemned the Baptisme of children, and re-baptized themselves, and all that embraced their sect: They would not allow Christians to recover their own by Law, nor to take an Oath, nor beare the Office of Magistrate, and they pulled down Magistrates by way of fact where they had strength, and gave the power of the sword to their Ministers & Prophets, who decrided all differences, and judged of all cases by Scripture, and undertooke

to kill all the Princes of the World, and cut off all the ungodly with another sword than that of the Spirit : They taught that in their Church all were holy, that none can be saved that will not make his private goods common, that it is lawfull to have many wives, that all learning is prophane, and that meane ignorant men are the fittest to expound Scripture, that there must be no ordinary calling in the Church, but every one may speake as he is inspired by the Holy Ghost, that Christ must reigne over all the World, and therefore all other Kings and Princes, and their adherents must bee slaine, till there bee none left to reigne but Christ, and what they taught they went really about to practise.

Melchior Hopman being kept prisoner at *Strasburg*, and his Sect severely repress'd by the wise Magistrate ; That crew dispersed it selfe in *Westphalia*, *Frise Holland*, and most part of the *Low Countries*, where they got a very great party, yet among the common sort of people only : *Lambertus Hortensius*, one of my Authors, affirmeth confidently, that among that numerous rabble of seditious people, not one was found that ever was a Schollar, and very few that could reade or write : When they were confuted by reasons or testimonies of Scripture, their answer was, that the Spirit taught them otherwise, and that the Spirit bloweth where he listeth, and doth not inspire every one.

These fancies were increased by one *George of Leyden*, with many grosse and monstrous Additions : The sect by his seduction in short time grew so strong, as to despise all Rule, all Judges, and all Courts, and chuse private Rulers among themselves, who determined of all causes, and sate upon life and death.

But their rage could not keepe long at home, They would sometimes rush out of Cities in great troopes, and ransack Convents and Rich mens houses, taking for their warrant the

the example of the Israelites, that tooke the spoyle of the Egyptians: Yet in these incursions they made Conscience at the first to enter into any Temple of those that were not re-baptized, but made no conscience to lye with their wives as left for a prey to the godly.

This was their preparation for the day of Iudgement, about which they had many revelations: One of their Prophets proclaimed that within three dayes the last Iudgement should come; This made many of them to leave their houses, and get up into high trees, there to expect the coming of Christ; but having expected three dayes fasting, they returned faint and weak, and met with another Iudgement at home, for the Magistrate inquired after the Authors and promoters of that delusion, and punished them.

Of all Cities of, the *Low Countries*, *Amsterdam* was most pestered with that sect, the great concourse and traffick giving them faire opportunity to resort to that famous place: where being many times repress't with fines and imprisonments and wholesome severity, they would disperse themselves over the Countrey, filling all with clamour, scattering papers in the high wayes, threatening ruine and destruction to all that would not adhere to them, and leave lands and houses to come out of *Babylon*, for *Babylon* they would overthrow; and within the circuit of *Babylon*, they included all Magistracy and Civill Government, and all wealth and greatnesse; A great quarrell they had with the *Babylonian* Gold.

But the whole world was little enough for their ambition, It was their serious intent to make themselves Masters of the world, which they both professed and attempted, beginning their Empire at *Munster* in *Westphalia*.

It grieveth me to say that in *Munster*, truth made way for error: For in the yeare 1532, one *Bernard Rotman* came to

S. Maurice Church hard by **Munster**, where he preached good doctrine and converted many, so that the people would have him admitted into the City; which the papists fearing, gave him a summe of money, upon condition he should goe to some other place, which he did, and absented himselfe for some Moneths, in which time he improved his gifts and learning, and returned again better furnisht to encounter the adversary.

Being received at *Saint Maurice* with greater applause than before, some Citizens of the best sort brought him into the City, and because the Church doores were shut against him, they made him a Pulpit in the Church-yard, and shortly after told the Papists, that if they would not open the doore of some Church, they would open it themselves. *Rotman* seeing the progresse of the Reformation, sends to *Hasse* for some helpe, and they sent to him two Divines of *Marpurg*; with these by the counsell and authority of the best of the Town, he challenged the Papists in dispute, and presented thirty Articles of Papisticall errours to the Senate, offering to prove that they were contrary to holy Scripture: The Senate sends for the Clergy of the City, and requireth them that since they had alwayes profest that their doctrine was grounded upon holy Writ, they would now make it good: The Clergy finding themselves unexpectedly put to it, answered plainly, that it was more then they could do, and that they were sure they had a good intencion, though there might be ignorance and error in their profession: Whereupon the Senate interdicted them to teach the People any more, and gave their places to the new teachers that had detected the imposture of the old.

The expelled Clergy retire to their Bishop and Prince (for the Bishop of *Munster* is prince of the City) The then Bishop was *Count Francis Waldeck*, to whom *Frederick* Archbishop of *Collen* had lately yeelded the place. The Bishop

presently stops all the passages of victuals to the City, and raiseth some forces to compell the Citizens to restore all things in the former State; But the Citizens by a night enterprize, tooke his best men, and the richest of the Popish party lying in a little Town, whence the Bishop was gone the day before: This gave occasion to a parley and a composition, by the mediation of the Landgrave of Hesse, where in it was agreed upon, that six Churches should be given to the Reformed party, and that the Cathedrall should remain as it was before.

This agreement was made Feb. 14. 1538.

Hitherto all was well, if it could have stayd there; But before the swinge of the former commotion was well stayed, there comes to the Town, in an ill houre, a pestilent Anabaptist, a Taylor of Leyden, *John Becold*, better knowne by the name of *John of Leyden*: This man begins to conferre with Ministers and People, about the Baptisme of children; maintaining it to be unlawfull, seducing many and sowing the new Lump of that Church with the Leven of his perverse doctrine: With him, or presently after him came a very great multitude of his fraternity, most of them *Hollanders*. These keeping conventicles in the night, got a great party in the City, and incensed one another with desperate resolutions: They had with them one *Herman Strappreda*, brought up under *Henry Roll*, who had been lately executed at *Utrecht*, for preaching Anabaptisme and Seditious; At the feet of that *Gamalsiel*, one may think what doctrine he had learned: This man they got to be chosen colleague to *Rotman* before his heresie was known, but he made it knowne presently, preaching openly against the Baptisme of children, and none more eager to oppose him than *Rotman*: The Magistrates and people, not yet infected with that new doctrine, feeling so much distraction arising among themselves, commanded the Forreigners and Sectaries to goe out of the City, but they went out at one gate, and came in again at the other, saying

A Short History

saying that they must not desert Gods cause, but doe the work which God had given them to do: The Senat to prevent a sedition, appointed the *Evangeliques* and the *Anabaptistes* to meet in a publique Conference, and there *Rotman* betrayed the good cause, and disputed contrary to his preaching, condemning the Baptisme of Children as impious and execrable; But he was so well opposed by a worthy Divine *Hermannus Basilium*, that the Senate was satisfied, and concluded for the Truth, and the teachers *Anabaptists* were sentenced to be banisht; Who when they alleadged that they could not safely travell through the Bishops dominions, the Senate obtained a safe conduct for them, and gave them mony for their journey: But they being resolved before never to goe away, lay lurking among their sectaries, which increased so fast, (the meane people of the Town being seduced every day, and strangers flocking to the Towne continually in great troopes) that the Magistrates fearing least the *Anabaptistes* should drive the *Evangeliques* out of their Churches, kept all the Churches shut up but one.

In this distressed case of their Church and State, the Lantgrave of *Hesse* sent them, at the request of the Senate, two Divines, *Theodoricus Fabritius*, and *Iohannes Melsingerus*. But the last seeing the deplorable face of busineses in that place, and fearing his owne danger, returned home, *Fabritius* remained, and among so much contradiction, discharged the part of a worthy champion of Jesus Christ, till the *Anabaptistes* having got the upper hand, thrust him and all the *Evangeliques* out of the City. And to set a bound to the unlimited extravagancy of the Anabaptisticall spirit, he composed a book of *Common Prayers*, with the forme of administering the Sacraments and performing other Ecclesiasticall duties, and it was published by the authority of the Senate.

Note.

There

There was also another worthy Divine, *Peter Wintem*, who having beene silenced by the *Anabaptistes*, was now by the Senate and People allowed to preach againe: But he was no Preacher for the new brethren, they turned him out of Office presently, at the instigation of *Rotman*, who soone after provoked *Fabritius* and his colleagues to dispute: *Fabritius* accepted the challenge, and the Senate appointed a Conference, naming some learned and good men to be the umpires; But *Rotman* and his brethren fearing the Touch, began to find exceptions and devise shifts to avoyd the dispute, whereby they lost much credit among the people.

To wipe off that staine, they tooke a more compendious course: One of them faining himselfe seized with a Prophe- ticall spirit ran through the City, crying, Repent, and be Baptized againe, else the wrath of God will fall upon you: This stirred the people, and many ran also with him, crying the same words: Many of the simpler sort were re-baptized for feare of the wrath of God, and many more for feare of the wrath of men; For this crying and running through the streets, ended in ransacking the best houses, and laying violent hands on the owners: Then many that lay hid before, came forth and rushed into the Market place, crying out, that all that were not re-baptized must be killed presently, as Ungodly and Heathen, And seizing upon the Towne- House and the weapons therein, they began to domineere as in a conquered place.

The *Evangeliques* on the other side gathered themselves in a place called *Overwater*, and tooke many of their enemies, and both the parties were forrifying the places where they stood: Three dayes they stood thus without doing any great harme one to the other, till giving hostages on both sides, they fell to a composition; That every one should enjoy the freedome of his Religion, and all should go home and live in peace.

June 1534. This Tumult was towards the end of December, 1533. But this composition gave but time to the *Anabaptistes* to strengthen their party, for *Kotman* and *Bernard Knipperdoling*, the most stirring of that faction, sent letters to the townes of *Osnaburg*, *Wesel*, *Corsweld* and *Warendorp*, of which the tenour was, that God had sent a holy Prophet to *Munster*; who spake wonders, and shewed the right way to Salvation: That if they would leave their houses and come to *Munster* in all haste, they should get ten times more then they left at home, and with the spirituall wealth get all worldly riches.

These faire promises drew all the skumme of the neighbouring Townes to *Munster*, the poorest and idlest sort liking that Religion well, that maketh all men alike and all goods common, and puts down those Lawes and Magistrates that refrained their licentiousnesse. In a short time the City was full of strangers and vagrants, that looked upon the City as a Land of Promise, where they must make a new Plantation, and expulse the *Canaanites*. At their comming the richest of the Town, being frightened, thought it their safest course, fairely and quietly to give them place, and without noise withdrew themselves out of the City.

The *Anabaptistes* seeing themselves strong, ran to *Saint Maurice Church*, and burnt it with all the houses about it, pilaged all the Churches, defaced the Cathedrall, depopulated the Convents, and Colledges, and burnt a faire great Library belonging to the Fryers; And for the finall exploit drove all the *Evangelique* out of the City, but some few, (whom they mistooke for *Anabaptistes*) crying, Get ye hence all ye wicked, else you shall all be slaine. And with such a violence they put them out, that some women great with child miscarried in the tumult.

In this banishment the grieved Citizens suffered double persecution, for being turned out bare by the *Anabaptistes*, they

they were taken by the Bishop, who the day before had encamped before the City, and by him used as enemies: some were in danger to have lost their heads, as the worthy Divine *Peter Winsem*, who was saved by the mediation of the Landgrave of *Hessen*. This forced the rest of the *Evangeliques* to stay in the City, though there was little choyce betweene staying in the frying pan, and leaping into the fire.

And now the *Anabaptists* being Masters of the City, began to order their new State, for though they were enemies to all Superiority and Order; Yet necessity and Nature it selfe forced them to elect some Superiours of their own: They made two Consuls, *Knipperdulling* and *Kippenbrok*, and twenty two Senators or Aldermen, that had the Civill power: The Prophets were to rule matters of Religion, under which name they governed Church and Common-wealth; for all civill matters were brought within the compasse of Religion and Conscience, and whatsoever a Prophet said to be revealed unto him, past for Law.

The most famous of these Prophets was *John Matthias*, a Baker of *Harlem*, who was in effect a perpetuall Dictator in *Munster*, that made Lawes and changed them after his pleasure: By him was the foresaid order made; His chiefe adjunct was *John of Leyden*, and the next *Bernard Knipperdulling*. By a revelation of *John Matthias*, an order was made upon paine of death, that all the gold and silver and moveable goods of the Town should be brought to the common stock, for which they appointed a publique house: The order was obeyed, more for feare than conscience, for two Maids Prophetesses tooke upon them to find out the fraud, and the severall houses were searched by a Deacon; To that common stock were brought all the goods of those that were driven out of the City.

With that common stock they kept foure great ordinaries in the foure quarters of the Towne, where all fed in common, none being allowed to dyet at home, unless he were

sick : Plenty of Provision they had, and they husbanded it very ill, feasting every day till the Bishop that besieged them began to cut off their victuals, and then they stinted themselves, but with too large a stint, which was to have change of meat every third day, one day fresh meate, the other day hung meate, and bacon, and the third day milk, butter, and cheese.

I read of no great feats of armes in this siege, Once only the Bishop received a notable repulse by *John Matthias*, who was a Generall as well as a Prophet ; With easie labour he had so fortified the Towne, which is most strong by nature, that he had made it impregnable, so that the Bishop despairing to take it by force, went about to take it by famine. Indeed the negligence of the besiegers and the security of the besieged, are the onely things remarkeable in this siege.

The Prophets then neglecting the Bishop, converted their care to the spirituall government, and commanded that none should keepe any booke but Scripture : So all the bookes that could be found, but Bibles, were brought to a publique place and a bonfire made of them.

From executing of bookes they fell to execution of persons ; *Hubert Truteling* a Black Smith, seeing *John Matthias* passe by, said, Here goeth a shitten Prophet ; For this offence he was brought to the Congregation and condemned to death : *John Matthias* would himselfe be the Executioner, and wounded him with a Halbard ; the wound being not mortall, he brings him to another place and shootes him thorow with a pistoll, then taking compassion on him, he pardons him, saying, that God was appeased towards him, and that he had a revelation that the man should not dye of this, yet the poore man dyed a few dayes after.

To make amends for his false Prophecie, He runs in a mad mood over all the City, bearing a Pike, crying, that God
the

the Father had commanded him to drive the enemy backe from the City, and so rushed alone into the enemies campe, without feare and wit, and was presently killed.

John Matthias being dead, *John of Leyden* comforted the people, saying, that he knew long before by revelation, that *John Matthias* was to dye that death, and that himself should marry his wife, as he did shortly after, though he had one before, but this was one of singular beauty, able to make a lusty young Prophet to set up the doctrine of Polygamy.

But he fell to other worke before he stirred that point, *Knipperdulling* came out with a revelation, that they that were in high places should be brought down to the lowest, & they that were in the lowest, raised to the highest: But *John of Leyden* met him in his own kind with another revelation, that since it was Gods pleasure that those that were in the highest places should be brought down to the lowest, he was sent from God to put him down from the place of Consull, and make him the Hangman, and to that purpose he gave him from God the sword of Justice.

But there was need of more Revelations for that great worke of alteration of the Government; *John of Leyden* was led by his Prophetical spirit upon the City wall, where he put off his cloths and ranne naked through the City, crying, *The King of Sion is come, the King of Sion is come*; then returning home, he falls into a deep Prop'hericall sleep, and dreames thre dayes and three nights together: Being awaked, he comes forth and speaketh never a word, but calleth by signes for a Table-booke, like *Zachariah*. There he sets downe twelve men, all coblers, tinkers, smiths and meane Tradesmen, but one that was a Gentleman of *Munster*; to these he assigneth the Government of the Common-wealth, putting down the order set up by *John Matthias*, and affirming that this was the Fathers good will. In that paper also he writeth some conclusions, which he chargeth the Preachers to teach

the people, Or else he would have them ratified by the Congregation without the Preachers: The summe of all was, that a man is not tyed to one wife, but that he may marry as many as he pleaseth. And when most of his Doctors would not approve of that monstrous piradoxe, he cited them before his twelve Magistrates, and there he recovered his tongue, keeping a great clamour, throwing downe his cloathes upon the ground, and the new Testament upon them, and swearing by that holy book, that the doctrine which he had announced was revealed unto him from Heaven, and threatning them all, that if they consented not to this doctrine, God would withdraw his mercy from them. To testifie his evidence of spirit and power, he commanded the first opposer of that new Gospell to be beheaded, which was done presently.

For three dayes together there was preaching concerning matrimony, for the confirmation of that opinion; But the best confirmation was his practise, for presently he married three wives, one of which was the relict of that grand Prophet *John Matthias*, by whom she was with child, and married again and again, till he had fifteen wives: Many followed his example, and it began to be a matter of great praise to multiply wives.

This seemeth to have been his first motive to broach that doctrine; A Souldier of the Bishop that had charged party, and was harboured where *John of Leyden* lay, observed in the night that this holy Prophet left his bed and went to the maids bed: *John of Leyden* seeing himselfe discovered, in the morning called the Souldier aside, and gave him gold, desiring him to keep his counsell: But after mistrusting the Souldiers tongue, he thought it safer to countenance the fact by a publique doctrine.

This doctrine then was readily embraced by those whose age and temper was aptest to consult with flesh and blood;

None

None restraining himselfe from multiplication of Wives for want or covetousnesse, for their wives were kept upon the common stock. Neither did they keep any face of order or any shew of modesty in those marriages, for presently after the receiving of that Law, the brethren ran to the handsomest women of the City, striving who should be served first, and lay with them, without any form of contract, so that within few dayes there was not one woman of foureteen yeares of age but was violated.

But those in the City that had yet some remnant of sound mind, being extreamely grieved with this disorder, and groaning under that foule tyranny, made a party, and layd hold of *John of Leyden* and *Knipperdulling* and all the Prophets; which comming to the eares of the frantike rabble of people, which made the greatest number, they tooke armes and rescued the Prophets and killed fifty of their adversaries, most of them in cold blood, and with severall kinds of devised cruelties, *John of Leyden* encouraging the Murrherers, and crying, that he that would doe God service, should give the first blow.

CHAP. IV.

Continuation of the Siege of Munster, The reigne of John of Leyden, The taking of Munster, The deserved punishment of the Rebels.

While they were thus wiving and striving in *Munster*, the Bishop had faire play, if he could have husbanded the occasion. Some weake attempts he made, with ill successe, and having till then borne the charges of the warre alone, he was afterwards assisted with men and money by *Herman* Arch-bishop of *Coln*, and *John* Prince of *Cleves*, and

asked succour of all the Cities, of the *Rhine*, about which demand there was a meeting appointed to be held at *Coblentz*, Decemb. 13. 1534.

This long delay gave time to *John* of *Leyden* to project new designs, He declared that the Spirit of Prophecy was retired from him, and reposed upon *John Tuscocurer* a Goldsmith of *Warendorp*; And this new Prophet having called the Congregation together, declared that it was the will of the Heavenly Father, that *John* of *Leyden* should be King of the Universe; And that with mighty Armyes he should kill all Kings and Princes, and destroy all the ungodly, and save the People that love righteousness, and that he must possess the Kingdome of his Father *David*, till the time come that he must deliver the Kingdome to his Father; And that all the ungodly being killed, the godly should reigne in the World, Whereupon *John* of *Leyden* fell on his knees, and lifting up his hands to Heaven, said, Men and brethren, so much I knew long ago, but I would not reveale it; Now God hath made choyce of another to beare witnesse to that truth; Then said *Tuscocurer* again, Thus saith the Lord, As I set *Saul* to be King in *Israel*, & after him *David* taken from the sheepfold, so have I set *John* *Becold* my Prophet to be King in *Sion*; And when the Senate refused that Prophecy, the Prophet refused the Senat, and appealed to the Congregation, saying, give care *Israel*, Thou shalt abrogate thy Magistrates and put down thy Preachers, and instead of them establish twelve simple men without any Learning: them thou shalt command that they reade my Word unto my people, and without any helpe but my spirit expound it: into them will I powre the spirit of wisdom and understanding. Then giving a sword to *John* of *Leyden*, And to thee (saith he) father *Becold*, the Father giveth this sword, and calleth thee not only to be King in *Sion*, but over all the World, and to extend thyne Empire unto the ends of the earth.

This

This Oracle was followed with great shoutings and acclamations of the people, crying, *God save the King*, and presently he was brought to Saint *Lamberts* Church-yard, and there again proclaimed King.

There the new King created foure Counsellors of State, the chiefe whereof was one *Gerard*, a Book-binder, one *Talbeck* he made Lord Steward of his household, *Girard Kippenbrok* Treasurer of his plate and jewels, *Knipperdulling* Governour of the City, and appointed twelve Archers of his Guard.

This Taylor King presently made use of his skill to make himselfe fine in cloths, He translated the copes and carpets of the Churches and Convents, into doublets, and breeches, and cloakes, which set off his Majesty all in gold and silver; His Horses wore a suitab'e livery, richly harnessed with golden and silver saddles and foot cloths; he had great change of rich apparell, in which he appeared abroad, having his chiefe Officers and Counsellours riding before him in great State; Next to him rid two young men richly attired, the one carrying a naked sword with a golden hilt, set with precious stones, the other carryed a Bible and a trip'e Crown of gold of exquisite work, glittering with diamonds. Himselfe wore a great chaine of gold about his neck, like a Collar of some nob'e Order, with a golden Globe, having a golden Sword thorough it, hanging at the chaine, with this *Motto* about the Globe, *Rex justitie hujus Mundi*, The King of Righteousnesse of this World. After him followed fifty Pensioners clad with parti-coloured garments of ash colour and grasse green, white caps, and golden rings in every finger, making the ash colour an embleme of Mortification, the grasse green of regeneration, the white caps of innocency, the golden rings of charity. But among these Prophericall riddles, he ordered his Court with so much State, and so disposed his Officers, that if he had been a King borne, he could

could have done it no better : So much all his adversaries acknowledge.

In that Royall array he shewed himselfe three times a week in publique, and went up to a high Throne set up with great magnificence : Under him sate *Knipperdulling* Governor of the City, and lower his foure great Counsellours of State. In that Court he judged of all controversies, most of which were about divorces, for by his new Orders any man that was weary of his wife might take another, and as many more as he listed, which could not but multiply suites, and give worke to the new King, and his Counsellours, and Prophets.

In that Court *Knipperdulling* would ever come out with some *Bedlam* rapture, Once he fell flat to the ground, and creeping upon his hands and feet, he went to severall persons of the Assembly, and blowing them in the mouth, said The Father hath sanctified thee, receive the holy Ghost: Another time he fell a dancing, saying, So I danced once with my little harlot, and now the Heavenly Father hath commanded me that I shou'd dance so in the Kings presence : Another time before the King came he sate in his chaire of Majesty, and there Prophecied that he shou'd dye and rise again, and that then the eyes of the blind shou'd be open; But the King comming, shewed him that the spirits of the Prophets must be subject unto the Prophets, for he pulled him downe and committed him to the Jayle for three dayes.

This Joly Taylor having thus stitched up a Kingdom in haste, turned his serious care to go thorow stitch with it: For that there was need of supply to remove the Bishop that hindered his work ; And because all shou'd be done in a Propheticall way, *Tuiscocurer*, his chief agent, came to him (as it seemes by his appointment) one day as he was sitting in his Throne with more than ordinary Majesty, and told him, King *John*, the Gospel must be renewed by thee; Thus saith the

the Lord God, go and say to the King of *Sion*, that he prepare my holy Supper in the Church-yard of the great Church, and that he chuse Teachers of my word, to send into the foure Quarters of the world, to teach all men the wayes of righteoulnesse, and bring them by the spirit of their mouth, into my sheepfold: so a publique Communion was celebrated, but they made it a full meale; A great feast it was, both for the persons, & the meat, for they were above foure thousand men, and had three courses: But between these courses there was a foule entercourse, for the King accused a man of Treason, and cut off his head with his own hand, and returned merry to supper; Then with his bloody hand he tooke upon him to administer the body and bloud of Christ, assisted with the Queen (sometime *John Matthias* his wife) who then did the office of a Minister or Deacon, and administered the Communion, the like did the principall officers of the state, saying, take this and announce the Lords death.

After supper the King asked the whole Congregation, whether they were all heartily disposed to doe Gods Will, and to suffer and dye for the faith, to which the People answered with one voyce that they were all in that mind; then *Tuiscocurer* arose and sayd, thus sayeth the Lord, chuse men among my people, to send into the foure quarters of the world, to do great wonders among the nations, & publish my wondrous things among the strange people; then he read a note of the names of those whom God had chosen for that legation, of whom himselfe was one, they were 26, (*Sleydan* saith two more) 7. were sent to *Osburge*, six to *Coesweld*, five to *Warendorp*, eight to *Suzat*, To them the King gave certain pieces of Gold, with this inscription, on the one side, *Unlesse one be borne by water and by the Spirit, he cannot enter into the Kingdome of Heaven*. On the other side, *The word was made flesh, one God, one faith, one baptisme*. They were to present that coyne to every Town where their doctrine was not recei-

ved, and leave it there for a Testimony against them.

These new Apostles went into the Cities where they were sent, crying in the streets that the people should repent, and joyne with them, else they should shortly perish: With that noyse having raised a tumult, they were apprehended and brought to the Magistrates, before whom they spread a cloak upon the ground, and threw their Coyne upon it, saying, that they were sent by the Father to offer them peace, which if they refused, they would leave that coyne amongst them as a pledge of Gods wrath against their ungratefulnesse, and hardnesse of heart: That the time was come foretold by the Prophets that the whole world should follow righteousness which God would worke by their King, and when he had made righteousness to raigne over all the world, that then he should give up the Kingdome unto his father.

Being questioned by the Magistrates, first with faire words, and after by tortures, about their faith, their conversation, and the state of the citty of *Munster*, they answered, that none in the world but they, had the true Doctrine, which they were ready to seale with their blood: that since the Apostles times the word of God had not been purely preached, and no justice was in the earth: That there was foure great Prophets, two good, *David of Delft*, & *Iohn of Leyden*; and two bad, the *Pope*, and *Luher*; but *Luther* the worse of the two. Being asked by what Scripture they could justify their unjust dispossessing of so many good men, from their houses and goods, and making bold with their wives; They answered, that the time was come foretold by Christ, that the meek shall inherit the earth; That in the same manner God had given the good of the *Egyptians* to the *Israelites*, and among the goods they reckoned the wives; That they might lawfully take many wives, upon condition they should lye with them all till they were with child, and when one was with child, they might take a new one in her stead.

That

That they held women at twelve yeares of age, to be fit for husbands. That they put away barren women, or past child-bearing, and committed them to curatours, as being good for nothing.

As for the provision of the Town, they said that *S. James Church* was all full of mault. That they had barly for two yeares, and many thousand quarters of meale, and great store of Bacon: A false Relation, for soon after they fell to eating of dogs and leather in *Munster*: They constantly affirmed that their King expected a great army out of *Holland* and *Frize*, which as soon as it was come, he would begin his expedition to subdue the world, and kill all Kings for their perverse administration of justice, and that they knew by revelation that their King of *Sion*, would shortly be King of the whole earth: They persisted in denying all Magistrates but their own King, for which they were put to death, as enemies of all Lawes and order, and brands of sedition; and there was an end of that Apostleship, that should have preached a Gospell of rebellion over all the world.

This legation was in *October*, 1534, at which time, *Munster* began to be short of victuals: this occasioned a plot of some of the Town to take the King, and send him bound to the Bishop: The plot was discovered to the King, who thought it not safe to make the Authors known, only he committed the Town and himselfe to twelve trusty Captaines, to whom he divided a government in the aire of severall Province, sparing no Prince but the Landgrave of *Hesse*, whom he hoped to draw to his party; And with his smooth tongue he pacified the people, assuring them that by *Easter* they should certainly be delivered from all their enemies.

The Princes of the Empire, seeing their danger, if this pretended King of the World came out and met with his confederates; met at *Coblentz* as they had appointed, and tooke a course for the Bishops helpe, and the streight besieging

ing of the Town, and sent letters to the people of *Munster* to represent them their fault, and their danger, and that if they did not submit to their naturall Prince, they should draw all the forces of the Empire upon them: This was about the end of *December, 1534.*

They answered many words in commendation of their holy purpose, yet nothing to the purpose, and sent private letters besides to the Lantgrave of *Hesse*, to perswade him to joyn with them, for the killing of all the wicked, & establishing the Kingdome of the righteous in the World, and they sent him a booke of that argument, whose title was, *De restitutione*, the Lantgrave caused it to be answered by his Divines.

Anno, 1535. To draw towards the last Acts of that wild King, among the Prophets that were taken, one called *Henry Hilversum* was saved by the Bishop, who after some private conference with him, let him go: And he returning to *Munster*, said that God had delivered him out of prison by an Angel like *Peter*, and had sent him to announce to the King that he had given him three rich Cities, *Amsterdam, Deventer, and wesel*, which should shortly embrace his party: The King gladly received *Hilversum*, and made him one of his Court, and presently dispatched one *James of Kemp* to *Amsterdam*, to bring that City to his obedience, which he was like to have done, having by his seditious doctrine stirred the most part of the people against the Magistrate, but that the Count of *Hochstrat*, Governour of *Holland*, opposed them with great wisdom and with a high hand.

Soone after *Iohn of Leyden*, hearing a report that many of his sect in *Holland*, and *Prize*, were wandring in great troops like sheep having no shepheard, sent them one *Iohn Giler* that had some skil in war, with a great summe of money, charging him that like another *Moses*, he would be their leader in the wilderness, and bring them to *Canaan*, that is, to *Munster*.

But when much time past, and he heard nothing of those wandring *Israellites*, nor of their *Moses*, he sent the Prophet *Henry Hilversum*, and one *John Nortell* into *Holland*, and *Frize*, to hasten them, or raise new troops.

For that expedition he had laden *Henry Hilversum* with so much Gold that he could scarce go, wherefore he went no further than the Bishops campe, where he stayed. *John Nortell* went as farre as *Deventer*, and soone after returned without effect. *Hilversum* writ a sensible letter to the people of *Munster*, wherein he acknowledged that his former Prophecies were impostures, and exhorted them to open their eyes to see how they were deluded by a company of rascals; what beastly life they led, having violated all Lawes of pudicity and honesty, and what danger they were in, of a miserable destruction.

These letters moved the hearts of many that already were weary of that life, for their publike ordinary grew short, and was reduced to one meale a day, & a short one, where their community of goods was violated, for every one had his bread by weight: But while they fasted in the Town, they feasted in the Court, for the King fared sumptuously to the very last. Which one of his wives disliking, said once, that she thought not that such a course was pleasant to God, that in the publique misery, while some pined for hunger, others should surfet with plenty. The King being told of it, broug't her to the market place with his other wives, made her kneel down, and cut off her head, then made his other wives to sing and give praises for it to their heavenly father. Then he led a dance, and commanded all the people to dance, and rejoyce with him, though the poore people had no great heart to dance, being fed with bread and salt only.

At the sametime two young men of the Town weary of that fare, were taken running away, and brought backe unto the King, who killed them both with his own hand. And to

appease the people, of whom many began to repent of their error, and murmured against him, he made them a fine speech, saying, that he would never have thought that they being born again by a new Baptisme would shew themselves so impatient in their sufferings for Gods cause, whereas they should have followed *Pauls* example, bearing hunger, nakedness and cold, to attain to the haven of salvation. That God was powerfull enough to send them Manna and quails from Heaven. That he had great troopes in *Holland* and *Frize*, that would certainly come with great provision of victuals, and beate the enemy back. That God had revealed him, that at Easter they should be delivered for certain.

To confirme the people he would from that time appeare every day abroad in his greatest glory, and made his *Queene* shew her selfe often with a crowne of gold on her head, and royally attired and attended, and she became that pompe very well, for she was of an exquisite beauty; Himselfe altered, one point of his ordinary pompe, for whereas the Bible was carried before him at his right hand, and a naked sword on the left, he transferred the sword to the right hand, of which he gave this reason, that the Gospell had been presented to the impenitent world, but now the sword came in the place, to destroy those that had rejected the Gospell. With such toys and riddles he fed the eyes and the eares of the hungry people, much like the *Lydians*, that invented games to passe away their hunger in a yeare of famine.

Well, *Easter* came, and no helpe came, this put our Prophet King to his plunges; he shut himselfe up, faining to be sicke, for six Daves, then he came forth and said to the people, that in his sicknesse God had set him upon a blind Asse, and laid upon him the sinnes of the whole multitude, whereby they were all made cleane and free from their sins, and that this was the deliverance which God had promised them at Easter. Sure if ever there was a false Christ, this was one.

Much

Much did he rely upon the negotiation of *John Geles* whom he dayly expected, beleeving as it was true, that he had a great party in *Holland* and *Frize*: And indeed *Geles* did all that the wit of man could do to raise troopes for his King in those Countries, which he put all in combustion, as we shall heare in the following Chapter. But he was killed in a tumult which he had raised in *Amsterdam*, and some troopes of his confederates that were comming to relieve *Munster*, were defeated in *Frize* at *Bolsward*.

This poore Lord of misrule, hearing those ill newes, cast off all hope, and could no more put a good face to his desperate case; For Famine was fierce in the Town, bread was spent long ago, horses, dogs and cats were consumed, the grasse and the very roots, were pickt out of the ground: and the people solicited by letters from the campe, but more by their own extremity, were taking counsell to take the King, and deliver him to the enemy, to buy their peace. In that extremity the King commands the gates to be set open, and that as many as would should go forth: So in one day a thousand of all ages and sexes went out of the Town, and yielded to the mercy of the Prince, who mildly received them, fed them, and let them go.

A few dayes after, famine increasing in the Town, the King proclaimed that as many as wanted Faith in Gods helpe, should voyd the Town, saying withall, that those that should forsake the faith, should be forsaken of God. Many were so blindly zealous, that this speech stayd them and they chose rather to perish in the Town, than seem to forsake the faith; yet many weary to feed upon starved mice, and broyled shoes, and leane Prophecies, hearkened to good counsell, and tooke the safety that was offered them. *Antonius Corvinus* a Lutheran Divine writes, that he hath seen books whose covering was eaten in the famine, and that when the town was taken, children halfe eaten were found in corners.

Yet

Yet in that generall famine, the King had six months provision left, and kept a good table to the very last.

They had not held out so long, but that the Princes that met at *Coblentz*, could not agree about the contribution, & so the siege went but slowly on; But the Emperour made them meet again at *Wormes* in *Aprill*, where fifty thousand crowns a month were granted to the Bishop for five months, and it was ordered that after the taking of the Town, the innocent people should be spared, and that all the good Citizens that were come out, or kept in by force, should have restitution of all their goods. By order of the Princes, the Army was delivered to *Obersteyn*, who because the pay was slow, which made the Souldiers discontent and mutinous, could do no great exploit.

Yet finally the town was taken in *June*, 1535, having endured a siege of eighteen months. It was neither yeilded nor forced, but surprized, by the meanes of two that fled out of the towne, and guided *Obersteyns* souldiers in the night, through the town ditch, where the water was fordable: they scaled the walls, killed the watches, and put the next Court of guard to the sword. The noyse of it awaked the townsmen, who by reason of their light supper, had but a light sleepe. They had time to make a strong *Barecadoe* in the market place, and fought valiantly a long time, putting the Bishops Souldiers to the worse, till they broke open one of the town gates, and let in more men. The townsmen seeing themselves oppressed with number, craved quarter, and had it; But the King resisted to the last, in *S. Lamberts Church-yard*, and was with much ado taken, with *Knipperdulling*; *Rotman* would not yeeld, and was slaine in the conflict.

The Bishop entred into the citie the next day with fifteen hundred horse, and brought out the spoile of the town from the souldiers; The Citizens that had yeilded were spared, but the fierce *Anabaptists* that could never be tamed, and lay

lay hid in severall holes, were sought out and killed; some souldiers having made bold with the handfomest women, were poysoned by them, and found dead in their beds. This caused the death of many women, revenge being as hot as lust was before: the fairy *Queene* either elc ped or was killed vnkno^{wn}, for it was not known what became of her.

The King, and no King, was sent prisoner to a Castle foure miles from *Munster*. He went thither somewhat faster than he would, being tyed to the tayle of a galloping horse, whereby his Majesty was no little discomposed; *Knipperdulling*, and *Krechting* another Prophet, were sent prisoners to *Horstmar*, soon after, all three were brought to *Zelget*, where the Bishop asked *Iohn of Leyden*, by what authority he had made himselfe King over his City and his people? *Iohn of Leyden* asked him again, who had given him any right or authority over that People? the Bishop answered that he came to it by election of the Chapter and the people, and I (said *Iohn of Leyden*) came in by the will and calling of God.

Two Lutheran Divines *Corvinus*, and *Kymens* were sent to confer with *Iohn of Leyden*, and *Knipperdulling*: they made the first to abjure many of his errours, and found him tractable enough, and one that heard reason: But *Knipperdulling* like a mad beast, would neither heare nor answer reason, but stood only upon revelations, and a particular spirit: Of him *Iohn of Leyden* complained much, saying that he played the Pope and would affirm, that he had the same power in things spirituall, as the King had in things temporall, and that it was fit there should be one King for the temporall, & another for the spirituall. They were condemned & executed as traytors and rebels, being tyed to a stake and pulled in diverse parts of their bodies with hot pincers for an houre and more, and then stricken in the heart with a dagger. *Krechting* suffered the like death. *Iohn of Leyden* shewed a great constancy, if persi-
 King in evil may be called so, for being at the stake, & hearing
 F his

his sentence read, he maintained that he had indeed offended the Magistrate, but that he had not offended God. After their death they were put in iron cages and hanged to a high steeple of Saint *Lambart*, *John of Leyden* hanging higher than the two others.

So died that imaginary King of justice by the hand of justice, in the first year of his reign, being but six and twenty yeeres of age, and there was an end of his Kingdom and his Prophecies : He was of a faire proportion, of an avfull and yet lovely presence, of a present wit and strong judgement, eloquent, artificiall, close, politique ; All the prophets and *Anabaptists* of *Munster* were fooles but he, and he made use of their folly to serve his own ambition, which aspired to no lesse than the dominion of the world. He was indeed a dangerous instrument of Satan likely to have made a fearfull revolution, and planted a new Monarchy in the West of the World ; for all the commons in a manner of *Germany*, *Low countries*, *Moravia*, *Suitzerland*, and other Regions in all likelihood would have joyned with him, if he could once have come out of *Munster*, as it may appeare by the Chapters following.

CHAP. V.

The Tumults of the Anabaptists in Low Germany.

The *Anabaptists* that made themselves masters of *Munster* were deboyshed tradesmen of *Holland* and *Frize*, and there during the trouble of *Munster* the same spirit was working with efficacy in the children of Rebellion : They had like projects, but worse successe.

In *February* 1534. some of them raising a sedition at the
Hagbe

Haghe were apprehended and but to In *March*, letters came from the Emperour *Charles* fifth, who was Lord of the *Low-Countries*, offering a free pardon to all of that sect, that would within a fortnight, repent and confesse their error, commanding withall that all persons persisting in that sect should be severely punished according to the Lawes. Yet the same month a great multitude of *Anabaptists* with their wives and children, leaving all their estates but what they could carry in money, offered to go over to *Overissell* with twelve ships, and being asked whether they went, they said they went to seeke such land as God would give them; But they were stayed, the Secretary of the *Haghe* being sent in time to *Amsterdam* by the Emperour, to dispatch a convenient number of ships to fight with them, unlesse they disbanded and returned home; it is like they were going to *Munster*, the Sion of the *Anabaptists*.

This restraint made them more fierce, like a streame that swells when it is stoppt, for the next day at noone five *Anabaptists* came naked t'rough the streetes with swords in their hands crying *In the name of the Lord, the blessing of God lyeth upon one part of the City, and his curse on the other*. They were soone followed with others in armes, and the Magistrate raised in all haste some companies of Archers to oppose them; The Authors of the sedition were taken, and all was quiet for that time.

The same day, such another sedition was raised at *Harlem* in which six *Anabaptists* were slaine, and two at the *Haghe* were executed for the like cause; Shortly after, six of the most seditious were burnt at *Harlem*, and two women drowned.

In *May* following, letters from *Frize* were read in the Counsell of *Amsterdam*, giving warning of a plot of the *Anabaptists*, both of *Frize* and other parts, to meet in *Amsterdam* upon a certaine day, and make themselves masters of the

Town. Presently the Magistrates railed the trained bands of the City, and made them stand in armes about the Town-house, while they sat in Counsell ; Then a Proclamation was sent forth that none in the City upon paine of death should harbour any stranger *Anabaptist*, and that all the *Anabaptists* that were in the City should voyd it before five of the clocke in the afternoone ; That whosoever should stay after that time, should be put to death, without any remission. Toward night the Magistrates sent to search all the houses, and tooke twenty of them ; Foure dayes after the Count of *Hochstrat*, Governour of *Holland*, came into the City with a great part of the Counsell of *Holland*; and then eleven of the *Anabaptists* were beheaded, and foure burnt alive ; Thirty six of that sect having abjured it, were condemned to walk in proceSSION barehead and barefoot with white sheetes about them, and burning torches in their hands ; Before the month was ended, more were found, and more executed, Nine beheaded, and foure burnt, nothing but fire and sword could repress the seditious fury of that fanaticall sect,

About this time two Prophets of *Munster*, *James of Kemp*, & *John Mathias* of *Middleborough*, were sent by *John of Leyden* into *Holland*, to raise there a party for him; *James of Kemp* he had made Gouvernour of *Amsterdam* where he had as much right to command, as in *Munster*. Their comming to *Amsterdam* raised new tumults, which caused the Earle of *Hochstrat*, to returne in *September*, to confirme the people in the Emperours obedience : In his way he visited *Leyden*, *Harlem*, and *Delfe*, and having called the Burgeses of the Cities, he concluded the destruction of all the *Anabaptists*. Being come to *Amsterdam* he sent for the Magistrates, chid them grievously for being too remisse in executions, and presently committed two noted *Anabaptists* ; Upon which a rumour being spread in the City, that the night after, two hundred should be taken and sent bound to the *Haghe*, there to bee

executed, a great multitude arose towards night, and stood in armes about the town-House; The Magistrates raised the trained bands, and came resolved to fall upon them, but bloodshed was prevented by the wise and moderate counsell of two of the best, who undertooke to send them whom with good words, and so they did; for having asked them why they assembled themselves in the night in such a tumultuous manner, the *Anabaptists* answered that they would not be taken sleeping in their beds; the Magistrates promised upon their faith and credit, that they should receive no harme, and so they were quieted and disbanded: But this uproare did so fright the Count of *Hochstrate*, that he withdrew himselfe presently.

All these were but preludes to a greater mischief wrought chiefly by that pernicious instrument *Jans* of *Kemp*, who lay hid in *Amsterdam* six months, appearing only in the night, to keep conventicles seducing the people: Herein he was strongly seconded by *John Geles*, sent by *John* of *Leyden*, to be a leader of the wandring brethren to *Munster*, as we said before, and that expectation made *Munster* hold so long.

But *John Geles* being come to *Fryze* and *Holland*, found no wandring Israel in the desert, as it was reported in *Munster*, wherefore he went to the Cities, where he made a great party, and caused severall insurrections, and yet was not seen in any for a long time.

In *January* 1535. it was discovered that the *Anabaptists* had a plot to set *Leyden* on fire by night, and although timely notice was given, fire was set in severall places of the town; the houses were searched, and the heads of the conspiracy were taken together in one house, fiftene men and five women, the men were beheaded, the women drowned.

The next month the *Anabaptists* plaid a mad pranke in *Amsterdam*, In a womans house, whose husband was gone to the west Indies; seven men and five women of that sect had

a meeting. One of them *Theodore* a Taylor, who bore himselfe for a Prophet, fell flat to the ground, and prayed with such vehemency, that he scared all the assistants out of their wits: Then rising, as it were out of an extacy, I have seen (said he) God in his Majesty, and have spoken with him, I was rapt up to heaven, then I descended into hell, and there searched every corner; the great day of the last judgement is coming: & thou (speaking to one of the company) art cursed for ever, thou art not good enough for hell, thou shalt be cast into the bottomlesse pit. Then the poore condemned man, fell on his knees, craving pardon, and the Prophet pardoned him, & announced him a full remission of all his sins. Again in the night they met in the same place, the women having left their husbands a bed: After foure hours spent in praying & teaching, the Prophet being armed, *Cap a pea* (for in these Canonically robes he preached) first, put off his head-peece, then his corslet, then his sword, then his garments, and his very shirt, and threw all into the fire: then he commanded the company in authority of a Prophet to do the like, and so they did, women and all, leaving not so much as a haire-lace to tye up their scatter'd haire, no covering to the body, no shelter to shame; for so was the Prophets pleasure, that they shou'd cast away all that came out of the earth, & burne it as a sacrifice of sweet savor unto God: yet you may think that the burning of so many clothes, yeelded no very sweet savor; & it was such that it awaked the Mistris of the house, that knew nothing of this meeting, and made her rise to seeke where the burning was, for that smell made her afraid that the fire was in her shop, which was of wollen drapery: Being come to the place she saw eleven naked bodie's, and the Prophet commanded her to but off her cloaths, and set them in the fire, which she did: then the Prophet commanded them all to follow him and do as he would do, and so rushed into the street, stark naked, and all his disciples after him, running and crying hor-
riq'y

ribly through the towns Woe, woe, woe, the divine vengeance, the divine vengeance: Whereby they but the whole town in an uproare, the people thinking that the town was surprized by some enemy; they were all taken but one women that slipt out of the way, and were brought to the Magistrate, and as they stood naked in a full court, they could never be perswaded neither by commands, nor threatnings, to but on garments, which were offered them, saying, that they must have no covering, for they were the naked truth. They were kept a while in prison till the great conspiracy, two months after, and then were executed: the Mistris of the house where the conventicle was kept, was hanged before her own doores.

In *March*, a thousand men of that sect, came out of *Hainault* to *Holland*, and were repulsed in time before they gathered more strength.

The same month, three hundred *Anabaptists* fell upon the Monastery of *Bolsward* in *Frize*, rifled it, pulled down the Church, and trampled the Eucharist under their feet. *George Shenk* a great man of *Frize*, hearing of it, gathered presently a considerable number of his tenants and neighbours, and met the Rebels, offering impunity to all but ten. They answered that they would all live and dye together, and so they did; for they endured a siege in the ruins of the Monastery, where they were all killed, or taken, and executed after, saving only threescore and two men that fled.

The frequent seditions, in all parts of *Holland* were hardly repressd with frequent executions, for *John Geles* was raising seditions from city to city, to frame a party for his King. A cunning plotting projector he was, and by his leading the Monastery of *Bolsward* was taken: his intent was to go with his troop to *Munster*, and gather more strength as he went: But being defeated by *George Shenk* he fled to *Amsterdam*, changed his name, and went for a Merchant; For by the severall confessions of many that were executed for sedition, the name of *Geles*

was known, & grown famous for the prime author of all the factions of *Holland* and *Frize*.

In that City he found many fit subjects for his delusions, to whom he told wonders of the new Kingdom of righteousness at *Munster*, their liberty of life, their pillaging of Churches, and enriching themselves with the substance of the ungodly, and of the great designs of their King, and the prophecies of the propagation of his Kingdom in the world.

By such discourses he filled the minds of the people with a frantique zeale, and made them long to be fingering of the Chalice and Plates of Churches, & rob the Silver & Gold of the Egyptians. There was then one *Henry Goetbelit* in the town, a proper strong man, that had much followed the wars, and had got a great reputation of valour: this man was won by the *Anabaptists*, and made by *Geles* his associate and partner of all his counsels.

And because *Geles* was in great feare to be known by his right name (for the only changing of his name by the laws of the Country was punishable by death) he was perswaded by his friends to go to the Court of *Brabant*, & there confesse his fault, and buy his pardon (which he might well, for he had brought a great summe of money out of *Munster*) and then returne and converse freely and openly, with his owne name, and have more liberty and opportunity to bring his designs to action.

He went then to the Court, where Queene *Mary* of *Portugall*, sister to *Charles* the fifth, was Governesse of the seventeen Provinces and sped so well, that not onely he obtained his pardon, but got a great trust in the Court, promising to deliver the City of *Munster* to the Emperour. To that effect he got a commission under the great Seale, with a good sum of money, to levy souldiers for that service.

Having thus cozened the Court, he returned to *Amsterdam*, to cozen the Magistrates, who seeing his commission, and the

the greatnesse of the designe, would emulate the trust reposed upon him by their Superiors, and shewed him much favour, he took his lodging in the Spanish ordinary, consorted with men of that nation, and Religion, gave faire words to all, which made the Magistrates secure, and himselfe unsuspected.

He made such use of that liberty, that in a short time he had contrived a most politique enterprize, to make himselfe Master of the city. In a night meeting, he announced to his brother-hood the Oracle of *Henry Hilversum*, that God had given to the King of *Sion*, *Amsterdam*, *Wesell*, and *Daventer*, for the first fruits of his raigne over the world, perswading them that to invade *Amsterdam* was an easie matter, having to doe with a few idle bellies, and that they had a faire opportunity at hand, to kill them all together in the town-house, the twelfth of the instant *May*, a day kept festivall by ancient custome, by the society of the Crosse, who used to make a great feast at night in the town-house, and invite all the Magistrates, and men of name of the City, and there to spend most part of the night in drinking, and looking upon fire-workes: That day then was designed for the enterprize, and their enemies noted and designed for the slaughter, and the richest houses already shared among them: they appointed for the signall of their rising, the ringing of the bell in the town-house, before they parted, *John Geles* gave to every one a Ducat for a bond of society and secrecy. He and *Henry Goettelit* were to be the leaders.

The appointed night being come, some *Anabaptists* were up before the signall, which the rest looking for, stayed so long that the enterprize was disappointed: for the same day, the bell-rope was taken out of the way by a drunken fellow, yet by an admirable providence of God, watching for the safety of the City, and so there was no ringing, and no great meeting. The Magistrates and the society of the Crosse hearing

hearing that the *Anabaptists* were up in armes, left their sport and went home. Yet the Magistrates were so long consulting, that they were almost surprised by their enemies who rushed with colours flying, and drums beating, into the town house, and killed some of the Sergeants and waiters, & made the master that went before, to go out of their Aldermans pace to save their lives. Then comming to the great place where the bonfires were burning, they overthrew them, that they might give more terrour, and shot undiscerned upon the multitude, they killed many in the darke with bullets, which they had poysoned for feare of failing, and the Burgmaster *Peter Colin* being come to encounter them with a Troop of Citizens, was by them slaine, and his men put to flight. Then one *Giswin*, a man of great authority in the City, and one that had valour and skill in war, commanded that the streetes should be stoppt with great sacks of Hops, heaped up to be instead of gabions, against the shot of the *Anabaptists*. And because he trusted not in the fearefull and unexperienced Citizens, he called volunteers, to whom he promised a Moneths pay for that dayes service; By that meanes he got many that had scene warre before, and made a gallant company.

The night being darke, he could attempt nothing till day, only he tooke an order that all the waies to the market place (where the *Anabaptists* stood in armes) should be stoppt, and that the rest of the people should keepe at home without noise: this order frighted the *Anabaptists*, seeing no hope to be assisted by their brethren, who for want of the signal of the bell were not come, & now it was too late for them to come, the waies being stoppt, and having lost the first opportunity of the fright of the people, who now were come to themselves, and stood upon their defence. Then *Goetbelit* said to *Gelus*, this was my feare, that beginning this enterprise with so few, we should come short of it (for they were not above forty)

Sorry) now all that we have to do is to dye like men. Nay; (sayd Geles) if you will beleve a Prophet, we shall be masters of the City before to morrow ten of the clock: then they sung Psalmes all night; at the breake of day, the people perceiving them, began to shoote at them, which made them retire into the town-house, and there keepe strong; the people brought ordinance before it, and were ready to have battered it down, but *Goswin* would try first to assault the doore, which was done with effect, although the *Anabaptists* fought it out stoutly, and but twelve of them were taken, the rest was kill'd and *Goetbelit*, one of them *John Geles* that would be any means cozen the hangman of his fees, got upon a little steeple where the town bell hung, and gave a faire marke to the souldiers below who shot him thorough, where of he fell down dead into the place, The prisoners were executed, and some more of the town, and some living without the gates, who hearing shooting off guns, were come to pillage the City, supposing that it was taken. Two women were hanged, and two drowned for poysoning the bullets: many more since were executed, and amongst others, some of those that danced the Antique Masque of naked men and women, and a women and her sonne, for receiving *James of Kemp*, contrary to the order of the Magistrate. For it had been proclaimed in the town, that whosoever shou'd harbour him, and not discover him before night, should be hanged at his door, but he that should discover him should have a great reward, He was found hid in a heape of curves, and executed with ignominy, having a two horned miter on his head, because he played the Bishop. His tougne was cut off, wherewith he had preached sedition, and his hand where with he baptized without authority.

A litle before the great plot, foureteene had conspired when a solemne procession should go over the bridge, to throw the Eucharist and them that carried it, down the bridge into

into the water, the plot was detected, and the Authors executed.

John Geles had warned three hundred men of *Iselwin*, to meet him at *Amsterdam*, three or foure dayes after the intended enterprize, intending with that garrison to keepe the town; They came neare it, but hearing how matters went with their brethren, they dispersed themselves presently, and returned home by severall wayes: He had appointed more brethren from severall places, to come at a certaine day; but they hearing the ill successe of their tribe, tooke their way into *England*, in two ships, and here it seemeth they have stayed ever since.

And now the heart of that faction was broken in all the *Low Countries*, for they left not searching and executing, in every city til all that generation was extinct or brought so low that they left plotting. Ten yeares after, some reliques of that faction would offer to stir at *Leyden*, the authors being taken and examined, confest that the *Anabaptists* had chosen a King who was not crowned yet, and was to succeed *John of Leyden*, and another to be his high Treasurer, and that both were at *Utrecht*. Both were apprehended, and kept some months in prison. Among other exploits of that elected King, he had brought his wife into a wood, and there killed her, that without interruption he might lye with her daughter, and had lately cut a young wenchs throat least she should detect him; good store of Plate was found in his house, most of it Church Plate: It seemes that perry began to make a stock for a new Kingdome, the King and his Treasurer were burnt. That was the last sparke of that faction in those places till our times.

CHAP. VI.

Of the Anabaptists of Switzerland, and other places,

THe South of *Germany*, was not free from that sect, at *Zurick* they began to pick a quarrel with the Ministers, who did their best to reduce them with reason and mildness, for eight or nine weeks together, they conferred with them every Tuesday, and being overcome in dispute, they fled to revelations, their ordinary sanctuary, falling into a trance before the company, and when they waked out of it, saying that they had a revelation, that the doctrine of *Zuinglius* was damnable, and *Anabaptisme* holy, and that the day of judgement should be within two yeares. Dayly they prophesied in the market place, girded about with a rope, or a weeth, calling the chiefe Minister of the place (*Iohn Gastio*) the ancient dragon, and his Colleagues the heads of the Dragon; boasting of their holiness (which consisted much in the teaching the rich men community of goods) and crying in the streets Woe, woe, woe, to the City of *Zurick*. some went so far, as to give forty dayes time to *Zurick*, as *Ionas* did to *Ninevie*, after which it must be destroyed. After a long patience of the Magistrate, they were put in prison, where they were again convented in conference by the Ministers, and many times conducted by their keepers to a publike meeting where all the people might heare the conference. Finding themselves short of reason and confuted by Scripture, they would answer that what they could not prove by reason and Scripture, they would prove by their bloud. Thus ten conferences were held, and two of them in the Church, every conference lasting three dayes, where they got so much discredit

to their cause, that the number of their sectaries decreased much, and the Senate proclaimed, that if any should rebaptize such as were baptized already, he should be drowned. And so, many were baptized the third time, and *Zurick* was in peace.

The Genius of that sect was every where alike, for they went from city to city where they heard that reformation was received, (not to any Popish town) and wheresoever they came, they presently troubled the State, and filled all with clamour and sedition. By them was the town of *Walzen* miserably ransacked, and all the Inhabitants driven away out of their possession: The like they were like to have done at *Wormes*, at *Ansburg*, at *Bazell*, at *Shafuse*, at *Berne*, at *Lucerne*, at *Passau*, I will not weary the reader with all these passages, their actions at *Munster* and *Amsterdam*, are sufficient to give a Character of that sect, and I aime at no more *Crimine ab uno disce omnes*; I will adde but a few more of their maxims, and some passages of their behaviour; observing no order of time, for my authours observe none.

It was their constant doctrine every where, that women must be common. Three reasons they had well worthy to be registred to posterity, to perswade honest women to prostitute their bodies, if they would be saved. The first was, that Christians must renounce those things which they love best, and therefore women must renounce their beloved honesty. The second, that for Christ sake we must undergo any kind of infamy: The third reason was, that the Publicans and harlots shall go before the Pharisees in the Kingdome of heaven. Lying with other women than their wives, they called spirituall marriages, and under that title they would lye with neeces and sisters. With that doctrine they had seduced two sisters maidens at Saint Gall by *Zurick*; As soone as they were rebaptized they being a bed, two spirituall husbands came to them and lay with them, but with such fervent spirit that

Ioh. Gassio
Lib. 1. con
tra Gasa-
baptistas
p. 10.

Ioh. Gassio
lib. 1 p. 21.

of the Anabaptists.

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that they brake the bottome of the bed-stead out & the noise wherof awaked the people of the house, who comming up in haste found two spirituall weddings in one broken bed.

They had a maine reason for community of women, that as Christians are all one spirit, they must also be all one body, which it seemeth they had learned of the *Carpocratians*, * who held the same doctrine, as their doctrine of re-baptizing seemeth to be an offering of the old *Hemero baptiste*, a that were baptized every day, or the *b Marcionites*, that received three baptismes. My Author saith, that these two poore maidens of *St. Gall*, before they were *Anabaptists*, had been much solicited, and could never be wonne, till they were perswaded to be whores for conscience sake.

* Epil b. 9.
Tom. 2.

a Idem l. 1.

Tom. p c 17.

b Idem l. 1.

Tom. 3.

In the same town, one of that sect being in his Propheti- call mood, called his father, mother, brother, and sisters, commanded his brother to kneel down, & then he cut off his head with one blow, which done, the will of God is done, said he, and ran out of doores to the Burgmaster, to whom he said, I announce unto thee the day of the Lord, meaning the day of Ascension at hand, in the yeare 1541. A day which two yeares before they had foretold should be the day of judgement; But the Burgmaster announced him his day of judgement, and he was executed as he deserved.

It were an endlesse taske to reherse their severall errors; which because all among them were preachers, could not but multiply *in infinitum*: They held among other things that rebaptized men cannot sinne, because they are Gods children, that all Ministers that hold Church livings, are from the Devill: That the Apostles had nothing proper, but went from house to house, some would say that they had no need of the Lords Prayer, because they prayed by the Spirit; many denied the God-head of Christ, and for that, two were executed at *Neuschastel*. In *Moravia* especially that opinion was received, which country because of the loosest of

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the government, swarmed with *Anabaptists*, and was cryed up by the Seafries of *Switzerland*, and upper *Germany*, for a land of promise, and thither many of them removed their household, when they found themselves repress.

One of them committed a notable imposture, In the night time he put a great number of fishes in a foule puddle where the people used to wash horses, and in the morning he prophesied, thus saith the Lord, cast nets in this puddle and you shall get good fish, a thing incredible, for never any fish was seen there. But at his word, his disciples cast the net, and enclosed multitude of fishes, so that the net brake. Thus the profane raskall would imitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle which deceived many.

By *Basel* there was an uproare of some vilages who would have three things; abolish all tythes, pull down all Magistrates and kill all the ungodly, but they were stoppt in time and disbanded and fined. The ground of these attempts of the *Anabaptists* in so many places, was a dreame they had of a temporall Kingdome of Christ, with whom all the Godly should raigne in earth without any infirmity of body or soule, all Gods enemies being destroyed first, for all *Anabaptists* were and are still *Chilists*, expounding litterally that Kingdome of a thousand yeares, of *Revel. 20. 6.* to be a temporall Kingdom. That fancy put many of them out of their wits, all the histories that speak of them, relate many examples of their looking seriously for the comming of the Lord upon such a night, being warned by revelation, which made them fast and pray that night, and put all their businesses out of order.

Much conference they had with the Angell *Gabriel*, and one of their women, a very poore one, saw him to her thinking, in a vision, bidding her to lay the cloath and invite her neighbours, and that God would send her Mann and women

from heaven, and that her table should flow with milke and honey, In that confidence shee laid the cloath and invited her neighbours, who were so silly as to come; Then the good woman fell to prayers, to fetch Manna and Quailes from heaven, but none came, and the neighbours put up their knives, and went home having had long graces, but no meat. Another woman had a revelation that God would keep her alive without meat, and she fasted to death.

Under pretence of childish innocency, they played many mad pranks, one having kept his excrements in store many dayes, powred it into the streete, and turned himselfe naked into it, saying, for his reason, that unlesse wee be made like little children, we cannot enter into the Kingdome of heaven. Others for the same reason, would ride naked upon sticks and hobby-horses, like children in great companies, and women would run naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

Mad feats might have been suffered or repressd with milde courses, but their generall designe to pull down all Magistrates, and kill all the ungodly, that is, all that were none of their Sect, provoked the just severity of the Princes and Common-wealths against them; and for twenty yeares, many thousands of them were killed, burned, and drowned, till their reliques were so contemptible, that they were let alone for compassion.

CHAP. VII.

The Passage of Anabaptisme into England.

AFTER the *Anabaptists* had mist the enterprize of *Amsterdam*, in the yeare 1535. two ship-loads of that ill ware were blowne over into *England*, and then it seemes the siens of that cursed stock were set in our Land, where finding a r-nck soyle they multiplied wonderfully. Indeed the growth of that weed appeared not much for many yeares after, but in the meane while it was working a deep root under ground, *Radice ad Tartara tendit*, for it was long before Non-conformity was growne into a perfect *Anabaptisme*; and I charitably beleewe that many that inpugned the Orders of our Church intended not to have gone so far. But it is good to observe what excesses the mindes are lead into by their zeale in that cause, that perceiving the end of Satan we may take heed of his wayes. For *Bullengers* observation of the *Anabaptists* holds good with our *Schismatickes*, that their beginning was to pull downe Bishop, but their end proved to be the pulling downe of Magistrates.

I undertake not to marke all the fanaticall men, and all the actions and enterprises that had a relish of the zeale of *Munster*, I will stay onely upon one notorious passage, where the full, growne, and ripe *Anabaptisme* is apparant.

In the yeare 1591. when *Udall*, *Wigginton*, and others were imprisoned for Heresie and Sedition, a conspiracy was made for the delivering of them, killing the Lords in the Star-chamber, and deposing or killing the *Queene*, as it appeareth by the examination of the contrivers which stands upon

upon Record; and the motive of that conspiracy contest by *Arthington* was, That her Highnesse was worthy to be deprived for giving countenance to Bishops, which *Udall* called, Thrusting of *Jesus Christ* out of his owne rule and government.

The chiefe heads of the conspiracy, were *Hacket*, *Ar-* See the Book
thington, and *Coppinger*; three prophets so like *John of* of Conspiracy
Leyden, *Knipperdoling*, and *Tuiscocurer*, that a *Pythagorician* for pretended
would have sworne that the soules of the three first had Reformati-
but made a transmigration into the bodies of the three on, printed by
others. authority, in
the yeare,

Hacket, as *John of Leyden* was the grand prophet, and
King of righteousness that must depose all Kings, and rule
over the whole world, the Angell sent with a fanne in his
hand to separate the good from the bad. As *John of Leyden*
called himselfe the sonne of *David*, and the sonne of God,
Hacket would say, that himselfe represented *Christ*, and was
a partner both of his Office and of his glorified body: yet
the condition and breeding of both was knowne, and much
alike. *John of Leyden* a Taylour, *Hacket* a broken Maltster,
both ignorant, both lewd livers, and much given to women,
both projecting to themselves a temporall kingdome, by
amazing the simple people with bold prophecies, and a fa-
culty of extemporary prayer; both preaching the same Do-
ctrine of equality in Church and State, and putting down
all rule and authority but their owne, and for conclusion
of conformity, both hanged in the first yeare of their
reigne.

Coppinger and *Arthington* were the same to *Hacket*, as
Knipperdoling and *Tuiscocurer* were to *John of Leyden*, pro-
phets sent by him, yet employed to anoint him King of Is-
rael, *Arthington* the prophet of Mercy, *Coppinger* the pro-
phet of Judgement: The first like to *Tuiscocurer*, the other
to *Knipperdoling*, all pretending the will of the heavenly

Father for every ungodly and absurd motion of theirs, calling for signes and teales from heaven, boasting of extraordinary callings and enlightnings in spirit, and confirming their Doctrine not by proving, but by swearing and cursing of themselves.

After they had beene long plotting and negociating by letters and private meetings to settle their Reformation by popular tumult, One day being the 16. of July 1591. they set themselves seriously to the execution, and thus they prepared themselves for it. *Coppinger* and *Arthington* kneeled downe by *Hacket's* bed-side, himselfe being a bed; *Coppinger* being enflamed with zeale out of all measure, offered unto God his, and his partners obedience, to doe as he should direct them by his spirit, having already done so much as was enjoyned them; whereupon *Hacket* came out of his bed, and prayed with them in his shirt twice that the spirit might direct them: after *Hacket's* latter prayer, *Coppinger* offered to go on in his, but the spirit moved *Arthington* to interrupt him, and to charge him in the name of the Lord Jesus, to arise and anoint the King with the Holy Ghost: Whereupon *Coppinger* straightway rose up, and three times kissed the bord under his feet, rising up after every time, and making great reverence with bowed knee; and after the third time, he came towards *Hacket* in his bed, who put out his hand, and tooke *Coppinger* by the hand, and said, *You shall not need to anoint me, for I have been already anointed in heaven by the holy Ghost himselfe.* Then *Coppinger* asked him what his pleasure was to be done, Goe your way both (said he) and tell them in the City that Christ Jesus is come with his fanne in his hand to judge the earth. And if any man aske you where he is, tell them he lieth at Walkers house by Broken-wharfe, and if they will not believe me, let them come and kill me if they can, for as truely as Christ Jesus is in heauen, so truely is he come to judge the world: Then

Then *Coppinger* said, It should be done forthwith, and both went forward to their worke, beginning at the very house where *walker* lay to proclaime that Christ Jesus was come, and so went on by *Watling-street* and *Old-change* towards *Cheapside*, crying aloud the same words, and adding of their owne, *Repent England, Repent.*

By the Crosse of *Cheapside* the mighty concourse of the people flocking to such a novelty as to heare two prophets in these dayes, so stopt them that they to be heard and seen got them up into an empty Cart that stood there, and out of that choyce pu'pit for such a purpose, they made their preachment unto the people, wherein, besides the words of their former cry, they went more particularly over the Office and calling of *Hacket*, how he represented Christ, being partner of his glorious Body, of his principall Spirit, and of his Office, of severing the good from the bad with his fanne in his hand: That hee was sent to establish the Gospell in *Europ*, and bring in the pure Discipline, and that presently: That themselves were two prophets, the one of Mercy, the other of Judgement, extraordinarily called by God to assist him in this great worke, and were witnesses of these things, confirming the same upon their own salvation, and wishing themselves confounded and damned for ever if these things were not true. Then one of them pronounced mercy, great comfort, and unspeakeable joye, to all that should repent presently, be obedient, and embrace this acceptable message and opportunity offered; and the other denounced terrible judgements if they repented not, adressing his threatnings especially to the City of *London*, affirming that they that beleev'd them not were condemned body and soule. They further delivered unto the people that *Hacket* was King of *Europe* (deeming likely, that *Europe* was all the world, for at other times they called him King of the earth) and so ought to be acknowledged and

obeyed: That all Kings must hold of him, and that the Queenes Majesty had forfeited her Crowne, and was worthy to be deprived. Lastly, they prayed to God to confound two great Lords of her Majesties Councell, with a certain Knight, accusing them openly of treason.

They would have preached and prayed longer, had not a Gentleman of *Coppingers* acquaintance pulled him downe from the cart, and forced both him and *Arthington* to take house in the next Taverne, where they stayed not long, but went by back-waies preaching as before, *Coppinger* to *Pauls-wharfe*, *Arthington* to *Hackets* lodging in *Broken-wharfe*, where he was stayed by a wise Citizen, and there seeing *Hacket* coming towards him, he said, *Here cometh the King of the earth*,

This strange accident being speedily brought to her Majesties cares, then lying at *Greenwich*, two of her honourable Counsell were presently dispatched to *London*, and the three prophets were apprehended and brought before them and others at the Lord Mayors house: But they would not shew any duty or reverence to those Honourable Persons, not so much as by putting off their hats, which duty was performed by others that pluckt their hats from them, and asked them whether they knew before whom they stood, to which they answered, That they knew them right well, but would yeeld them no reverence, because themselves were greater persons. Yet *Arthington* that was so scrupulous to yeeld any reverence to the Queenes Counsell and Officers, at one time when he saw *Hacket*, fell on his face to the ground and honoured him.

In their examination they stood very resolute in their former fancies conceived of their extraordinary callings and offices, and sought to defend it by Scripture, but more by most terrible imprecations unto themselves, praying to be confounded and damned if they said not true.

Coppinger,

Coppinger, soone after his first examination, finding the event of things not to answer their expectations, and that the matter was somewhat warmly taken, as there was good cause, finding also that their writings and letters were intercepted, whereby their dealings and designs were fully brought to light; began either voluntarily out of craft, or in earnest through anxiety of mind, to behave himselfe as a distracted man; insomuch as coming at one time to be examined, and finding *Hacket* there, at his sight he presently roared out in a very strange and horrible kind of voyce; which *Hacket* willing to turne to the best, straightway said, *It was no marvell that Coppinger did so behave himselfe, for he had given him over already unto Satan.*

Upon further examination of *Hacket*, it was proved against him that he had defaced the *Queenes Armes*, which himselfe did confesse, saying, that he was moved hereunto by the spirit, and to take away the whole power of her authority: being asked why hee put out the eyes of the *Dragons and Lions*, Supporters of the *Queenes Armes*, he maliciously answered, that *Dragons and Lions* did afflict Gods people; but his chiefe choller was discharged upon the *Crosse* on the top of the *Crowne*, which he had raised quite out. It was proved also that he had stabbed her Majesties picture at the heart, and said, that he had *greater matters to answer then that*. And himselfe confest that hee had sent *Coppinger* and *Arthington* to declare and publish that *there lay a man in Walkers house named Hacket, which made claim to the Crowne of England, and that her Majesty had forfeited her Crowne.*

For these and the like treasonable words and actions, he was condemned to be hanged, drawne, and quartered like a traitour. To the exhortations made to him in the prison to repent, and trust in the mercy of God through *Jesus Christ*, he answered blasphemies. Being under the *Gibbet* in stead
of

of asking God and the Queene forgiveness as hee was desired, he railed against her Majesty and cursed her, then adrest himselfe to God with a most execrable speech, calling himselfe *the true Jehovah*, and threatening God to *fire the heavens*, and *teare him from his Throne with his hands*, if he delivered him not. Then turning towards the Executioner, *Ah thou bastard child* (said he) *wilt thou hang William Hacket the King?* Then he reproached and threatned God againe most horribly, and so was turned off.

Coppinger having wilfully abstained from meat seven or eight dayes together, died in *Bridewell*, and *Arthington* remained prisoner in the *Counter*, and acknowledged his fault.

By these mens actions, examinations and letters, it appeareth that they aimed to a destruction of the State, and that whenthey thus declared themselves in publique, and enticed the people with the promise of that popular and desired discipline, they verily expected that the whole Commons of the City would have suddenly joyned with them; and they were likely enough to have got numbers, for there was then a muttering spread abroad, that *the multitude was enflamed with zeale, ready to lend an hundreth thousand hands for the advancement of their cause*. But God who stilleth the raging of waters, and the tumult of people, did frustrate them of their expectation. By the letters of *Coppinger* it appeareth that they intended to make new Counsellors of State, and *Wigginton* the *Malt-maker* was to be one, to pray and preach privately by her Majesty, but *Hacket* had more mind to kill then convert her. The most part of the Lords should have been killed, yet in the feare of God, and with much Christian compassion, *The Lord pardon their sinnes* (saith *Coppingers* letter) *for in their outward man they must suffer though they repent*.

I need not desire the Readers to compare this History with

with the actions of the Anabaptists in other regions; The same spirit is evident in both, The same mad moods, The same confidence of revelation and extraordinary calling, The same hatred of all rule in Church and State, The same tumultuous way to inflame the multitude with a zeale of Rebellion.

Junge pares, & coge gradum conferre juvenos.

I cannot passe it over, that a principall instrument of seducing the people to these rebellious fanaticall wayes, both in England and without, was the abuse of extemporary Prayer, wherein John of Leyden, Hacket, and their associates having a great faculty, drew many zealous people into admiration of their persons, and a blind obedience to all their counsells. Arthington confest that Hacket had wonne him by his faculty in praying, and himselfe in short time grew so confident in that faculty, that he would have challenged a Counseller of State to a combat of Prayer before the Queene, to try whether that Counseller was a traitour or no, Arthingtons drift was this. *I will first (said he) begin to pray against my selfe, that if he be not as deeply guilty as I have charged him, then that Gods vengeance may presently consume me both body and soule into hell for ever; which if it come to passe the victory shall be his, and he returne an innocent: Then if hee dare fall downe in like sort, and make the same prayer, that the like vengeance may fall upon himselfe, if he be so deeply guilty as I have charged him; And if Gods vengeance fall not upon him before hee depart out of her presence, let me be hanged, drawne, and quartered, for labouring to impeach a Counsellers credit; but if he dare not thus enter the lists with me before her Majesty, let him be holden guilty.*

O strong delusion of the spirit of error! I think not that the world had ever heard of a praying match before that time.

Truely, of all the gifts of the holy Ghost, there is none
I more

more desirable then the gift of prayer, whereby the soule draweth neere to God, and ascendeth as it were into the Mount of Transfiguration with Christ, for as it appeareth, *Luke 28. 29. Mons orationis, & mons transfigurationis,* were all one with him. But the Divell also hath his transfigurations of bastard devotion, and creepeth into prayer in the shpe of an Angell of light; Christ was speaking of a kind of devill that goeth away by prayer and fasting, but there is another kind of devill that cometh in by prayer and fasting, abusing the credulous zeale of ignorant melancholly soules, to embrace whatsoever is presented unto them under the disguise of piety and humiliry. *Beloved, beleve not every spirit, but try the spirits, whether they are of God, because many false Prophets are gone out into the world. 1 Joh. 4. 1.*

Although it be evident by this relation, and other accidents of our later experience, that the divell is now treading upon his old footsteps; I expect a great exclamation from the opposers of our Church, as if we did them great wrong to compare them with the *Anabaptists*, for they will disclaime these Teners. *That young children are not to be baptized, That all goods must be common, That it is lawfull to have many wives, and that Christ tooke not flesh in a bewombe of the Virgin Mary.* I wish there were not so many in *England* that beleve all these points, and call in question the Divinity of Christ beside, and refuse to baptize, *In the name of the Father, and of the Sonne, and of the holy Ghost*: But if to gratifie them wee cleare them from those errours, doe they nor jump with the *Anabaptists* in other points? *Ad cetera pane gemelli.*

It is true, they are divided into many Sects, and it is like that the points of *Anabaptisme* are not all in one Sect, but I will set downe the maximes of *Anabaptisme* now taught & practised in *England*. Let every Sect know her own teners.

This

This is one of the prime Articles of the Creed of the times, That a temporall kingdome of Christ is coming, which must begin presently, and last a thousand year: For which kingdome all Kings and Magistrates must be put down, all the ungodly must be slain, the righteous must wash his feet in the blood of the wicked, and the meek must inherit the earth. This is the fancy that filleth the meanest sort of people with a furious and unnaturall zeal, which breathes nothing but fire and blood. They have beene long looking upon their neighbours lives and estates with such an eye as the *Anabaptists* cast upon *Munster* when they came first into it, a malignant and covetous eye, designing their prey, and marking the rich to slaughter and pillage: And now they are executing their long projected designs, with the like fury as *Muncer* and *John of Leyden*; shaking off all authority, trampling downe lawes, profaning Gods service, destroying temples, killing, ransacking, and ransoming their neighbours and brethren, with an especiall malice against the Nobles, and Gentlemen, and Gods Ministers. So they were taught by the Divinity of our Apocalyphticall men, that study more the future events then their present duty, and are more ruled by misinterpreted Prophecies, then plaine precepts.

Another main point of *Anabaptisme*, is that confidence of some that they are ruled by the spirit, which maketh them despise all written prayers, all help of study, all reason and good counsell. Why? all these bind the spirit, who bloweth where he listeth; and some begin to make conscience to heare and sing Psalmes, because they are written prayers, which bind the spirit, chusing rather to condemne the word of God then their own inventions, as he that would not believe the Sun, because it agreed not with his Watch. *John of Leyden* would say, That if the word of God were lost, we might soon supply it with another. And *Coppinger*, and *Arthington*

thingdon said, That they woulde prove their saying by the Spirit of God which is above his word.

Likewise, this ordinary presumptuous saying, *Be in Christ and sinne if thou canst*, meaning, that regenerate men cannot sinne, is the very Doctrine of the *Anabaptists*: A wretched Doctrine which now produceth many cursed effects, making men sinne with a high hand and without remorse, and mistake all the passions of their perverse heart for motions of the holy Ghost.

These also are *Anabaptisticall* maximes, That to take the Communion where there is a profane person, is to partake with his profanenesse; That the Lords prayer was never taught to be said; That the Gospel was never purely taught since the Apostles, till these last hundred yeares; That whosoever hath a gift may teach without any ordinary calling; That distinction between Clergy and Laity is onely for the kingdome of Antichrist; That paying of Tythes and distinction of Parishes is Antichristian; That a liberty of Prophecyng must be allowed to all; That the people must have the choyce of their Ministers; That those Ministers should rule both the Spirituall and Temporall; That all humane Lawes must be abolished, for none of them (say they) binds the conscience; That all policies of State must be taken out of the word of God; That all differences between parties must be judged out of the judicall Law of Moses; That Ministers and other godly affected ought to establish Reformation in all Countries, though it were by force, destroying all that oppose them in it; That the ungodly have no propriety in their goods; That the Israel of God may take away the goods of the Egyptians; And these treasonable doctrines, that a King which forsaketh the truth, loseth his right to his Crown, and ought no more to be obeyed by his Subjects, and that a Prince that suffereth the *Masse*, ought to be put down from his dignity, and put to death.

See Dangerous
positions. lib. 2.
cap. 3.

Ind. ed

Indeed, the chiefe Article of *Anabaptisme*, and that which at this time knits the severall disagreeing Sects together, is the hatred of all Rule : Many say plainly with their predecessors of *Munster* and *Amsterdam*, That all the Kings and Magistrates of the earth must be abolished, that Christ may rule alone. Others say it more implicite, subjecting Kings and Magistrates to the sentence of the Church, for the King in their account being but of humane right, must be subject unto his Ministers, who are of divine right : Being preposessed with that opinion, they shall never like of any Rule that the King and Parliament shall set in the Church, because they beleve that it is above their power to set any : This very cry of theirs, *Let Christ rule*, expresseth sufficiently that they will have no rule upon earth. It is not then the particular rule of our Church that they stick at; they have a quarrell at all rules : Rule is that they feare, set any rule in the Church, they will call it persecution; and they doe not mince it, they say openly, that therefore they dislike some things commanded: *because they are imposed*: So if the King never impose any thing upon them, they will never disobey him.

Their great respect to the Parliament, appeareth in their Second Admonition to that honourable Court, expostulating for not admitting their plat-forme, set downe in a former admonition. *The State* (say they) *sheweth it selfe not upright, alledge the Parliament what it will, all honest men shall find lack of equity, all good consciences shall condemn that Court: It shall be easier for Sodom and Gomorrah in the day of judgement, then for such a Court.* And as for their respect to the King, Goodman hath set it forth in his *Book of Obedience*. *Evill Princes* (saith he, without any passion or sense,) ought by the law of God to be deposed, and *Magistrates* ought chiefly to doe it : But when *Magistrates* cease to doe their duties, the people are as it were, without

cers, and then God giveth the sword into their hands, from which no Person, King, Queene, or Emperour, being an Idolater, is exempt, he must dye the death. If neither the inferiour Magistrates nor the greatest part of the people will doe their office in punishing, deposing or killing of Princes, then the Minister shall excommunicate him, and a private man having some speciall inward motion, may kill a Tyrant.

At m was for the Theory of those traiterous maximes, The pr eticall p rt is now in play, and we are punished by our too much mildnesse: For if these Doctors of Treason and Destruction had been *hanged in their outward man*, (to speake in Coppingers tearmes) their Doctrine would not have set the Kingdome on fire as it is now. In the beginning of these troubles a Book for Independency was printed, intituled, *Christ on his Throne*, with this text in the front in great letters, *But those mine enemies which would not that I should reigne over them, bring hither, and slay them before me.* A warning for us all what we must look for, if that be not received which they call the *onely pure Kingdome of Christ*, and their actions since have expounded their meaning. *All the New-gates and Old-gates*, (say they) *yea, all the Tiburnes in England*, are too little for such rash and presumptuous heads that will not give God leave to rule, but will take the Scepter out of his hands. Yet, we pray to God to take the Scepter into his hands, and rule all unruly spirits, and never bring us under such furious Lords of mis-rule.

*Dangerous
positions. lib.
2. cap. 6.*

More might have been said of the conformity betweene the new and old *Anabaptists* but there is now more worke in hand for a new History. To relate things that are yet a doing, were to be *Author Imperfectioris*. We must have patience till the iniquity of *Canaan* be fulfilled; and among those that shall out-live this Storme, some better pen will find matter for another History of the *Anabaptists*, which will leave amazement to posterity, and a warning to all succeeding

ceeding ages, to preserve truth, godlinesse, and uniformity in the Church with a wholesome severity, and timely to prevent the swinge of a seduced multitude animated with an ignorant zeale, which is the canker of the Church, and the bane of the State.

Ezek. 13. 2.

2 Sonne of man, Prophecy against the Trophets of Israel this propbecy, and say thou unto them that propbecy out of their owne hearts, Heare ye the word of the Lord.

3 Thus saith the Lord God, woe unto the foolish Prophets that follow their owne spirit, and have seen nothing.

4 O Israel, thy Prophets are like the foxes in the desert.

5 Ye have not gone up into the galls, neither made up the hedge, for the house of Israel, to stand in the battell in the day of the Lord.

6 They have seene vanity and lying divinations, saying, The Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirme the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit, I have not spoken.

8 Therefore, thus saith the Lord God, Because ye have spoken vanity, and seen lies, Therefore, behold, I am against you, saith the Lord God.

F I N I S.

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